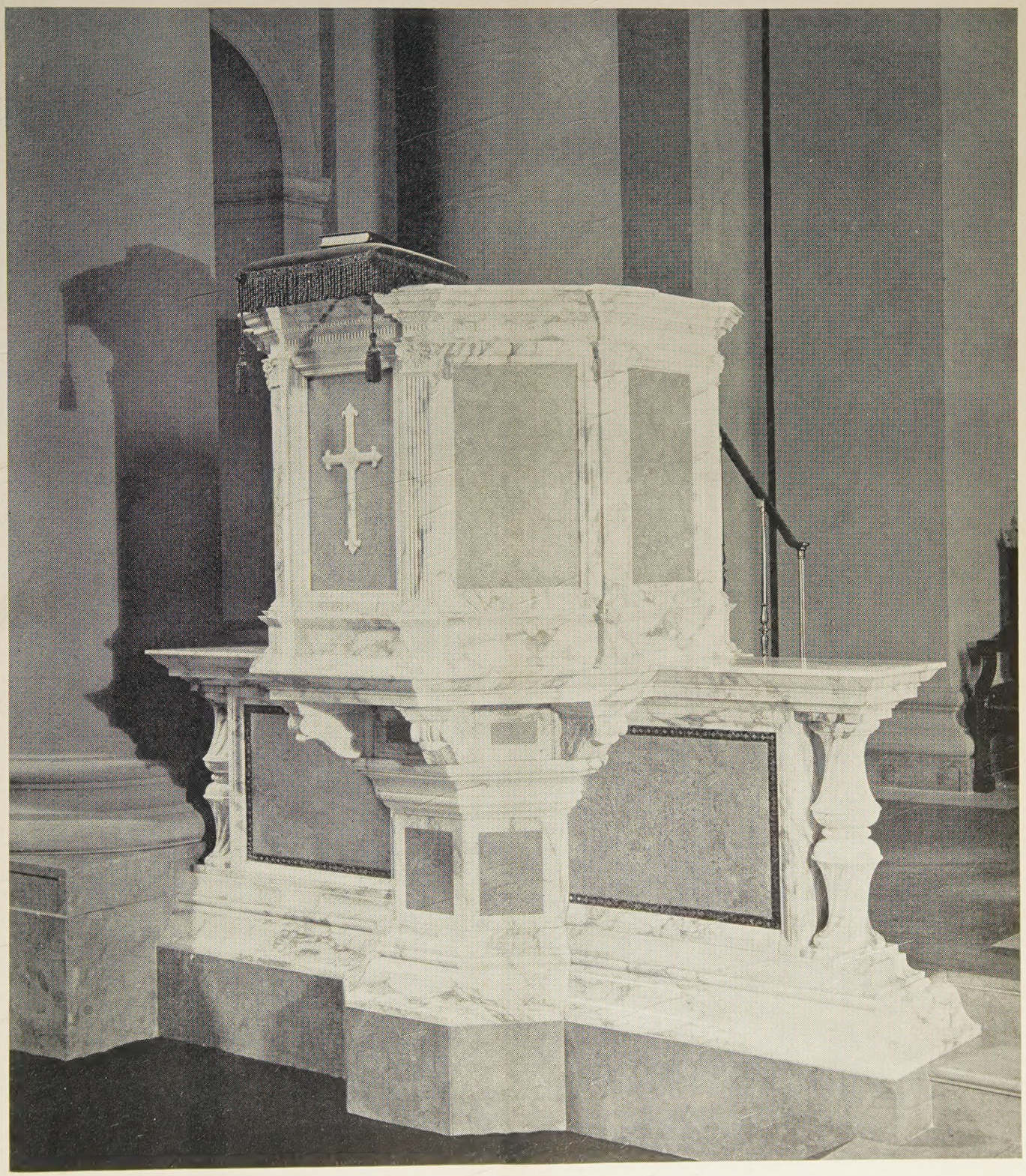
WORLD CALL



September, 1943

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World Call

VOLUME XXV SEPTEMBER, 1943 No. 8

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Circulation Corner

A chaplain overseas writes:

"Your magazine came to me here today. This paper is enjoyed by a large number of the men. They like to know the church thought back home and the doings of the missionary interested people. Many of our men have developed a greater respect for the missionaries since having seen their work among the natives in this part of the world."

—WILLIAM R. SMITH, Chaplain.

World Call Secretaries Here's How

Mrs. L. H. Fishburn of Kern Park Church, Portland, Oregon, has made an enviable record during her four years as World Call Secretary, and in sending her last order for twenty-two subscriptions she writes:

"I remember at the first thinking I wonder if I can get them. Well, I have found that all I had to do was *talk it up,* pass a WORLD CALL to them to read, and later follow up and ask them how they liked it and if they wouldn't like it for all the time." Apparently they liked the magazine and Mrs. Fishburn's method, for subscriptions have been steadily mounting and she closes her four years' work with 101 subscriptions in a church with a membership of 301.

"This order will bring my subscription list up to 101. I am entering my tenth year as World Call Secretary for this church. When I took the office we had fifteen subscribers. If you are sold on a proposition you can sell it."

—MRS. E. G. NORMAN.

First Christian Church,
Bartlesville, Okla.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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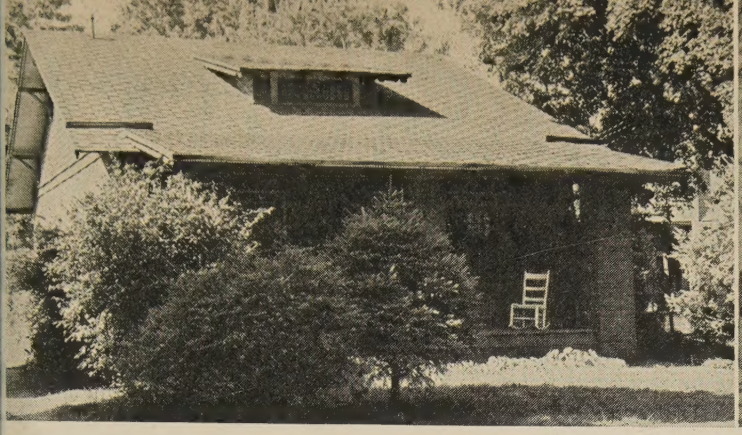

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for

OUR PREACHERS

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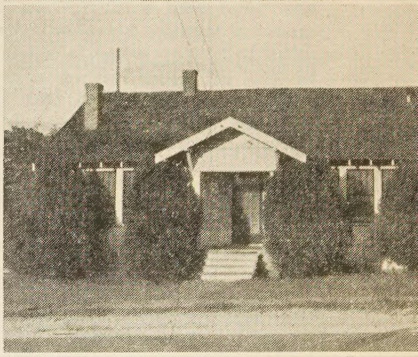
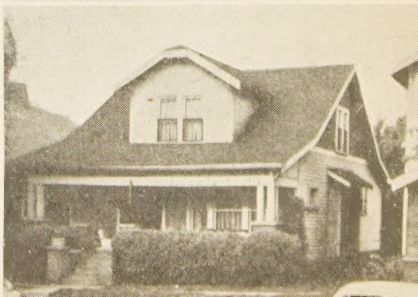
You are next—we hope!





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The Threshold

Our Cover

ON THE cover page of this, our annual Number of the Ministry, there appears a picture of the pulpit of the National City Christian Church at Thomas Circle in Washington, D. C. This church was dedicated at the time of the meeting of the International and World Conventions of Disciples of Christ in 1930. At that time Dr. Earle Wilfley was pastor of the church. Dr. Wilfley was succeeded by Dr. H. H. Harmon, who was followed by Dr. R. H. Miller. The present pastor is Dr. Warren Hastings. This pulpit is a symbol of a significant spiritual force in the life of our national capital.

Correction

On this page in our July-August issue we properly acknowledge indebtedness for our cover illustration, Freedom of Speech, to the *Saturday Evening Post* and to the distinguished artist, Norman Rockwell. To our dismay it was discovered when the issue was in the mails that on the cover page itself the work had been credited to Rockwell Kent. To Mr. Rockwell and to the *Saturday Evening Post* immediate apologies were sent. In a generous reply we are advised that "this has happened before" and that "there is no harm done." But when the *Post* says that no harm is done it is overlooking the injury to our own sense of pride. It was a wise man who said, "When a mechanic makes a mistake he adds it to your bill; when a lawyer makes a mistake he gets to try the case again; when a doctor makes a mistake he buries it; when a preacher makes a mistake nobody knows the difference; but when an editor makes a mistake—good night, it's in print!" There were a few days around the first of July when the atmosphere was very heavy and dark around the WORLD CALL offices. Relief came only when another Disciple journal announced that Lillian Gish was returning to China for missionary service. The Hollywood-conscious editor doubtless meant Mrs. Edna Gish.

World Council Membership

Through the good offices of Elmer Davis and his European staff, it is now possible to get more news of what is happening in the churches on the Continent. The most recent news may be summarized as follows: The Lutheran Church of Hungary has accepted the invitation of the World Council to become a member; this brings the total of acceptances to eighty denominations. Nearly one half of these have joined since the war began. . . The World Council staff in Geneva was represented at a special service of mourning for persecuted Jews held in the leading Geneva synagogue as part of a nation-wide observance on June 27. An open letter to the Jewish community was sent by the Swiss pastors. This letter expressed sorrow and penitence that the churches had awakened only tardily to the terrible facts concerning the meaning of Hitler's anti-Semitism. . . . The Swiss Federation of Churches decided at its annual meeting to take part in the post-war reconstruction department being set up by the World Council of Churches.

—HENRY SMITH LEIPER.

Paducah and Wilshire

In our July–August issue a call was made for two churches to renew two blocks of 75 subscriptions to WORLD CALL for Disciples chaplains. Early in July we received a wire of acceptance of this call on the part of First Christian Church, Paducah, Kentucky. This is a strong and vigorous church and is making rapid progress under the leadership of the pastor, W. John Parker, and Mrs. Parker. The Parkers came to Paducah from the Hollywood-Beverly, California Christian Church.

W. John Parker

A short time before going to press with this issue of WORLD CALL word came from the Wilshire Boulevard Christian Church of Los Angeles that it also wished to send subscriptions to 75 Disciples chaplains. Dr. Arthur Braden is pastor of this great California church.

These two churches are renewing the subscriptions given about a year ago to 150 chaplains by the Peachtree Church of Atlanta, Georgia, and First Church of Miami, Florida. Both of these churches were willing to continue this service, but felt they should permit other congregations to share the honor.

Good News!

Good news of world-wide significance comes from the offices of Unified Promotion of Disciples of Christ. The first part of it, for it is issued in two parts, has to do with regular giving to the causes cooperating in Unified Promotion for the year ending June 30. The total of percentage money was $1,236,581.51, a gain of $154,136.96, or 14%, over the year before. In addition, there was a gain in gifts designated over and above percentages of $7,515.57.

The second part of the news has to do with the Emergency Million Campaign. Emergency Million has exceeded the goal of one million dollars in pledges. The total is $1,052,525 as of June 30. The total of cash received as of June 30 is $931,422.05. Approximately twenty-nine hundred churches and twenty-seven thousand five-hundred individuals shared in gaining this victory.

Eyes On the Orient

By Dr. M. Searle Bates

IT is a full year since American forces landed in the Solomons. "The offensive starts for Tokyo," shouted some of the newscasters. Perhaps so. But there are still Japanese garrisons on several of those same small islands. Successes have been gained in Pacific air and naval fighting, yet there is no hint of decision or even of speed. Victories of moderate scale have been won in Africa and Sicily, and larger ones in Russia. But Anglo-Americans do not yet (August 6) dare even to attempt a landing upon Europe, despite enormous advance in training and supply.

Of all the United Nations only the Chinese have fought long and only the Russians with sustained intensity. Much of the war's real work is yet ahead, though the European portion may be finished in a year or two. In the East, China is able merely to stall important Japanese armies, while she remains practically cut off from her allies. Burma cannot be reconquered from India across trackless swamps and tropical hills. Nor from China by men who need to be supplied through Burma! Only by large naval and air forces securely protecting a great fleet of transports, able to land Indian armies at the main Burmese ports and to develop the armies rapidly.

Opening of the Burma Road and prompt completion of the railway will supply the trucks, gas, artillery and tanks which will enable the Chinese infantry to retake the Cantonese coast. By that time American ships may reach that coast, providing for great campaigns in Central and North China. Bombing alone cannot defeat the dispersed and powerful Japanese armies. No island or Siberian bases will be near enough and adequate to provide for large shipping and necessary defense, needed to support intensive bombing and blockade of Japan.

Only the Shanghai area and the Korean tip would be satisfactory bases. Heavy land fighting must gain them, at the same time breaking the Japanese armies which now draw supplies on the spot in Manchuria and China. Only Chinese and (potentially) Russian armies have the position and the size to do such fighting. Allied naval advance, with the conquest of key islands on the way, is essential. But it will overcome Japan only in partnership with equipped armies on the continent.

Why military anticipation in a church magazine? Because this is the line of prospect for the freeing of the Far East from the primary enemy within itself, for the winning of peace and a new chance. The chance is for battered China, for deformed Japan, for the former masters and subjects of South-eastern Asia, for "isolated" America.

WORLD CALL

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VOLUME XXV SEPTEMBER, 1943 NUMBER 8

A Year of Achievement

THE fiscal year closing June 30, 1943, was much more than a period of successful endeavor on the part of the causes cooperating in Unified Promotion of Disciples of Christ. It was a year of definite and worthy achievement for the Disciples as a brotherhood. A gain of 14.14 per cent in monies received and applying on percentages of distribution to the various world causes reflects credit upon Unified Promotion as an agency of stewardship and promotion. This is all the more true in view of the successful culmination of the parallel and specialized campaign of the Emergency Million for Life and Work. The notable feature of the record of the year, however, is that the Disciples as a people have evidenced a new spirit of devotion. In a time of pressing human needs they have not failed to respond. They propose to bear their share of the responsibilities which fall to the church in a period of crisis and chaos. They expect to meet the demands arising out of the emergencies created by global war. They mean, also, to carry forward the continuing work to which they are committed as a people.

The Church and the Income Tax

A WISE provision of the income tax laws of the United States has been to provide for a deduction of contributions to philanthropic, educational or religious organizations up to 15 per cent of the income. This in no sense violates the principle of the separation of church and state. It simply indicates a recognition on the part of the state of the need for encouraging citizens in supporting organizations and causes which make for the strengthening of the spiritual foundations which underlie all efforts at good government. This is especially true in a democracy.

It seems to many citizens that an unfortunate feature of the recently adopted withholding tax is its failure to provide for the recognition of this important principle. Such failure may well have the effect of reducing contributions to churches, colleges and for other philanthropic purposes, both on the part of men of wealth and those of modest incomes. It is unconvincing to reply that credit may be secured for such contributions at the final settlement after the close of the year. The fact remains that many people will be so pressed with the difficulties of meeting increasing demands of taxation and mounting costs of living that they will have to figure on what they have *now,* rather than on returns which may be counted on later. At the same time, the effect is likely to be adverse in the case of benevolently inclined individuals of large means.

Believing that the government should not needlessly make it more difficult for its citizens to support religious and humanitarian causes, certain church and educational leaders are sponsoring a movement to amend the withholding tax law by adding a provision somewhat as follows:

"The employer will base the amount of tax withheld under this section on the amount of wages, less contributions which the employee certifies he has paid or will pay during the current year to any philanthropic, educational or religious organization, contributions to which will be deductible up to 15 per cent of his total annual income."

We believe that such an amendment would be wise and in keeping with the best of American traditions. We believe, further, that failure on the part of Congress to make such provision is probably due to oversight rather than intent. Congress is responsive to public opinion, however, and can yet remedy this defect in the withholding tax law, if convinced that there is sufficient sentiment for such a change. In our opinion the churches can do much to bring this consideration to the attention of their congressmen as a question calling for immediate action. In doing this they will be rendering an important service to the nation.

A Significant Week

THE period from October 10 to 17 this year is to be observed in churches of Disciples of Christ as the Week of the Ministry. This is an observance of significance, both for the brotherhood and for the local congregation. To the brotherhood it can contribute through the development of a sense of unity and of common responsibility. To the local church it can bring something of a deepening of conviction as to the essential mission of the church to the world and an acknowledgment of obligation for the enlistment of the ministry and for fellowship in the preaching of the Christian gospel. The church which honors

the ministry, exalts it as a life calling and supports it with decency and dignity both through years of productive service and in retirement or unanticipated emergency—that church honors, exalts and strengthens itself. At the very heart of the church's mission is the Christian ministry.

A Truly Christian Service

ONE of the most truly Christian services in which the United Christian Missionary Society has ever engaged was a project on behalf of American citizens of Japanese ancestry conducted during the month of July under the leadership of Miss Jessie M. Trout. The project was a survey of certain rural communities of the state of Indiana with a view to discovering the extent of the need for farm labor and the feeling of the people toward the use of citizens of Japanese ancestry for such work. The survey was conducted with the cooperation of War Relocation Authority.

During the month Miss Trout, with three Japanese Americans from Relocation Centers, Mr. Paul Sato and Mr. and Mrs. Alfred Tsukamoto, visited a large number of communities and spoke to more than 1,700 persons. These included farmers, farm groups, ministers and church groups of various communions, mayors, chiefs of police, politicians, industrialists, university students and others. Almost without exception the visitors were well received. Even when there was early evidence of suspicion or apathy, the simple telling of the story almost invariably won friends. As a result, there are many people who have a new understanding of the human elements of this tragic situation in which 70,000 American citizens are exiles in their native land.

It goes without saying that much of the success of the experiment was due to the character of the three people who accompanied Miss Trout—Mr. Sato and Mr. and Mrs. Tsukamoto. Intelligent, gracious, understanding, they seemed to sense the degree of responsibility they bore for their kinsmen. Something of their spirit is revealed in a letter written, not for publication, but simply and naturally to a Japanese American friend they had met in Indiana. From it we quote:

> We had a wonderful, unforgettable month. It was like being in a new world. We met so many great people, living quietly in unexpected places, but truly living. It was a rich experience. . . . We have been guests of fine Christian friends and were privileged to tour the state in the name of Christ, and with faith that it was American and patriotic to bring back to fruitful, productive living more than 70,000 citizens of this country now in Relocation Centers. Somehow, this gesture of concern and constructive aid toward this problem of resettlement by Christians on the outside is restoring hope and courage to those in the camps. . . .
>
> Mary, I was so tickled to have met you and was grateful such a fine person had gone to Indianapolis. You are doing a grand job. Keep your chin up. You have no idea what an inspiration you are. In all my speeches before various groups I have talked of a "Mary" and a "Martha"—two different Nisei girls—and how one is doing a noble job and the other a sloppy, selfish one. . . .
>
> P——— and the plan for sending a man there to farm for a month while a guest of Rev. ——— hasn't worked out because of public sentiment against it. I am sorry, because, unless people are ready and willing to judge after they have given us a chance to prove ourselves, hope for real understanding and brotherhood is faint. But we'll keep hoping. Perhaps some other community will respond.

We repeat—one of the most truly Christian services in which the United Society has ever engaged was the sponsoring of this visitation of good will.

Baptists and Disciples

DISCIPLES of Christ should welcome the statement made in a recent article in *The Protestant* by Dr. Hillyer H. Straton that "There is every likelihood that Northern Baptists and the Disciples of Christ will find some basis for rapprochment." The further statement by this distinguished Detroit Baptist that both of these groups today "maintain that there is no doctrinal difference between them" affords further ground for encouragement. There can be no question but that Dr. Straton is right. Yet Disciples and Baptists have gone on in their separate ways while other like-minded Protestant bodies have been uniting.

Meantime, there are evidences that more rapid progress toward the union of Baptists and Disciples is being made on the mission field than in America. This is particularly true in China. Developments there have been hastened by the war. With the Japanese occupation of northern and eastern China, and particularly since American involvement in the war, many missionaries and pastors of Disciple churches have been obliged to move west to what is known as Free China. Here the disciples have no church work of their own, though they participate in the work of Ginling College and Nanking University, now carried on at Chengtu in West China. Very naturally, Disciple missionaries and others in the new and teeming Free China associated themselves for worship and fellowship with Baptist groups. They were warmly welcomed and as the intimate associations continued the question was asked by Disciples and Baptists alike—Why not continue the benefits of working together by uniting the work of these two Christian bodies?

Committees were appointed by each group, Dr. Luther Shao and Miss Cammie Gray for the Disciples, and G. B. Fuh and David C. Graham for the Baptists. These met, considered the factors involved and took back recommendations that the parent organizations in America "each appoint a commission to study the advisability of uniting the missionary work of our two church bodies in China." The recommendations received the hearty approval of the missionary and church groups in China. Accordingly, it may well be that from China there will come the impetus needed to bring about a union long desired. May Baptists and Disciples of America be given the grace to measure up to the demands of such an hour of opportunity!

The Nature of the Christian Ministry

By GEORGE EARLE OWEN*

I. THE OFFICE OF THE MINISTRY

"Thus saith the Lord"

THE Christian ministry is rooted in the Hebraic-Christian tradition. "Thus saith the Lord" reaches back into the cradle of Christianity, the prophetic movement of Judaism. Christianity began, as Gaius Glenn Atkins reminds us, with three great inheritances—a hope (the looked-for Savior), a song (the Psalms), and a law (the ethics of the Old Testament)—all of which came from the Jewish people. Jesus epitomized and incarnated in a supremely great life the best of this prophetic teaching.

"Go ye"

The Christian ministry is a high calling and a great commission which was initiated by Jesus Christ. To perpetuate his work of bringing the Kingdom of God to earth, Jesus called out and set apart some of his disciples for a special mission of leadership. After they were instructed he ordained them to preach, teach, and make disciples of all nations.

"and some ministers"

The Christian ministry is a cooperative enterprise in which the church shares. The custom of selecting people to do God's work has continued as an ordinance of the church. Some of its members the church selects and ordains as deacons, elders, and ministers, and invests with certain powers. In this respect the ministry is a function of the church, a provision for leadership in carrying out its purpose and mission.

"For I received of the Lord"

The Christian ministry is a stewardship. Paul's statement, "For I received of the Lord that which also I delivered unto you," is applicable to more than the Lord's Supper. The church and its ministry are trustees of the Christian faith and tradition.

"Whosoever would be greatest among you"

The Christian ministry is a life of service. "Whosoever would be greatest among you, let him be your servant." This service is always in relation to a situation, a rural, urban, or suburban area, a mission field, an educational institution, or today, the armed service. The ministry is a response to the basic physical, social, economic, psychological and spiritual needs of man.

"Come over into Macedonia"

The Christian ministry is a missionary enterprise. A mission field, from the Christian point of view, is an area of life that is unchristian. That field may be another country, the community, the church, the home, or the heart. Conversion is a continuous process, and there are many unconverted areas in our lives.

"Not as though I had already attained"

The Christian ministry is a growth. It is always in the process of becoming. The most distinctive thing about the ministry is its spirit—a spirit of eagerness, and humility, of courage and kindness, of righteousness and compassion, of service and sacrifice, requiring continuous prayer, study, self-discipline, and striving.

II. THE WORK OF THE MINISTER

Tradition has assigned to the minister certain roles which continue to operate today. The vitality of religion lies in its continuous reinterpretation.

"about my Father's business"

The minister is an administrator. He is the head of an institution requiring organizations and in some instances a staff to carry out its work. The administration of charity was one of the important duties of church officers in the primitive church. Administration is a service activity of keeping all the channels open so that the purposes and plans of Christian education can be more fully and effectively realized. Making possible opportunities for worship, study, fellowship and service requires executive leadership.

"teaching them"

The minister is an educator. Every minister of a church or parish is a director of religious education. It is his privilege and obligation to see that the Christian faith and tradition are transmitted, reinterpreted, and enriched through educational opportunities; to cultivate in growing persons a willingness and ability to take a responsible part in the Christian enterprise; to make the Bible and Christian literature meaningful resources in Christian living; to arrange situations in which religious experiences and learning can take place; and to make provision for continuous Christian growth from childhood through adulthood. One of the major tasks of the minister is to prepare others for service and leadership. Every church is a school, every minister a teacher, for the foundation of the church's program and the very heart and purpose of Christianity is Christian education and growth.

"feed my sheep"

The minister is a counselor. He is the spiritual guide of his people. As their shepherd he is a counselor to the confused and a friend to the frustrated. As their leader he will provide opportunities for young and old to discuss their problems and come to their own interpretations and solutions. Through a positive, wholesome, stimulating program of cooperative thinking and group action he will endeavor to make it possible for each individual to achieve his fullest and freest self-realization. The Christian minister lives with his people, sharing their joys and sorrows, giving comfort and confidence, as one who loves, understands, and helps them.

"and thy neighbor as thyself"

The minister is a community leader. The church shares with other institutions a responsibility for the moral life of the community. An important task of the minister is to help the church to make its maximum contribution to the community by criticizing or sup-

*Missionary under appointment by The United Christian Missionary Society for service in Argentina on the faculty of Union Seminary in Buenos Aires. This statement on the Nature of the Ministry was read at the ordination service of Mrs. Owen at Central Church, New York, on July 11.

porting the community's ethical and moral standards; by raising and defining important social issues, by assisting in arresting delinquency; by cooperating in providing for clean recreation and a wholesome use of leisure time; by working with the school and all character building agencies; and by developing a dynamic leadership to improve and direct the life of the community.

"worship in spirit and truth"

The minister is a director of worship. The most ancient role of a minister has been that of priest and mediator between God and man. Protestantism affirmed the priesthood of all believers, but the conduct of public worship, a priestly function, is done largely by the minister. His task is to help people to recognize God in the commonplace; to sanctify one's daily duties; to identify one's religious experiences; to cultivate personal faith and devotion; and perhaps most important of all, to earn the right to worship.

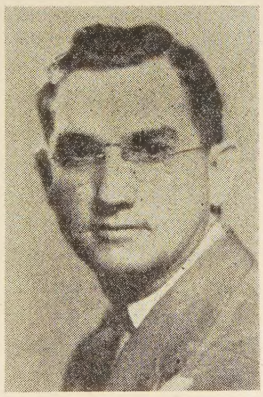
"preach the word"

The minister is a prophet and an evangelist. The minister is a prophet to his generation. He belongs to the great prophetic company of preachers and reformers—Amos, Hosea, Isaiah, Jeremiah, John, Jesus, Peter, Paul, Augustine, John Chrysostom, St. Francis of Assisi, Luther, Calvin, Knox, Spurgeon, John Wesley, Beecher, Fosdick—and an almost innumerable host. As a prophet he is a "man of vision," a stern monitor of justice, a critic of his day and age, a reconstructionist. But he is preeminently a preacher, a man whose heart has been touched with the flaming message of God's justice and love.

Christian Colleges and the Ministry

By JOHN L. DAVIS*

HE WAS a sophomore and had just come to the dean's office to complete his second year schedule in engineering. The dean, with one eye on the long line of jostling, happy students outside his door and the other on this handsome, intelligent youth, screwed his forehead into a wrinkled question mark when the boy, squirming in his chair, failed to rise with the signed schedule card.



Dr. Davis

"Something wrong?" asked the dean.

"Don't like to take your time, but I've been thinking a lot this summer—and really all last year. I came here to take the pre-engineering program that would fit me for Tech but now I don't know."

"You are one of the few," the dean interrupted, "who has genuine aptitudes for the engineering program and your first-year record is a fine one. What's troubling you?" And now the dean fixed both eyes on the student, forgetting those in the hall—as he always did when he sensed a real problem in a boy or girl.

"But I don't want to build bridges—I want to build human beings. I want to be a minister!"

That is a true story, as the writer can certify, for I was the college dean and the student was sitting in my office. A year on the campus of a Christian college had changed his whole scale of values and human lives and spiritual capacities had become for him the pearl of great price which alone could unify his whole being in a great life work. Bridges would need to be designed and built but he would leave that to others. For him there could be no happiness outside his new calling.

The role of the Christian college in conserving the religious aspirations and in training the young ministers whom the churches send it is well known. But it is scarcely realized how many young men and women decide to give themselves to full-time religious service after reaching college. In some cases, as in the instance cited, they turn from long-established aims and plans to enter the work of the church.

Within the past year three separate and independent studies have come to my attention which throw much light on the work of the Christian college in developing, nurturing, and training the leadership of the church.

The first of these was a questionnaire study made at the University of Michigan of the attitudes toward the church of entering Protestant freshmen. It revealed that only one in three retained any interest in the church by the time he entered the university—that one third had dropped out of Sunday school and church by the end of their elementary school period and another third by the end of their high school days. These figures are for university freshmen but they are, in all probability, very close to the experience of students who enter church-related and independent colleges.

In view of this startling rate of loss of church youth, the study made by President R. B. Montgomery of Lynchburg College, and reported in the September, 1942, issue of *Christian Education,* throws the vital role of the Christian college in supplying a ministry for the church into strong light. Dr. Montgomery sent a questionnaire to all leading Protestant theological seminaries in America to ascertain whence the seminaries secure their students for ministerial training. The figures for Disciple students in theological seminaries are amazing since, despite the enormous growth of tax-supported schools in the past quarter century, they reveal that only a small minority of our ministers who receive training in theological seminaries come from state educational institutions. In fact, from 1930-31 to 1940-41 only 8.2 per cent of Disciple ministerial students in seminaries had attended state schools for their undergraduate education. More than

*Dr. Davis is executive secretary of the Board of Higher Education of Disciples of Christ.

91 per cent are still being educated on the campuses of our church colleges.

One wonders how many of the 8.2 per cent of our ministers who go to state institutions for their undergraduate work come from those universities where Christian foundations are maintaining a vital program of religion and religious training for the students. Figures are not available, but it is certain that the work of the Christian foundations in this particular would prove decisive. All of which adds up to the corrollary that the church can depend for her leadership only on those educational institutions which she maintains.

Of all the major Protestant bodies, only the Episcopalians receive a signficant percentage of their ministry from tax-supported universities.

The third study to which I would refer is that of Dr. Eugene S. Briggs, President of Phillips University, who shows in a recent article that of four hundred full-time pastors taken at random from the *Year Book of Disciples of Christ,* a significant percentage were ordained to the ministry in an area where one of our Christian colleges is located. Thus the top ten states in ordaining Christian leaders have been Kentucky, Oklahoma, Ohio, Missouri, Tennessee, Indiana, Illinois, Iowa, West Virginia, and Texas. That is just like calling out a list of our oldest and most influential institutions of higher learning.

If I were asked to summarize in a single paragraph the functions which our Christian institutions of higher learning perform toward maintaining the ministry of the church, I would list them as follows:

1. They receive prospective young ministers from the churches and orient them in a campus life wherein the church is honored and religion is championed and respected.

2. They lead many youth to a new evaluation of religious concepts and ideas which may have been rejected on superficial grounds and thus serve as the means of awakening in them aspirations and aims which can be satisfied only in an unselfish life work—often the ministry.

3. They maintain departments of religion which enable students who plan to enter religious work to enter on graduate work equipped as thoroughly in their chosen field as are students in education, literature, etc., when they enter the graduate school.

4. They establish contacts between the churches and the young ministers and thereby enable them to gain experience which is as valuable to them as is the teacher training programs maintained for the education of public school teachers.

5. They provide experienced teachers and scholars in religion who act as guides and counsellors for the young preacher and enable him, thereby, with the least possible anxiety and distress, to make the transitions and growths which distinguish the tyro from the capable, established preacher of the faith.

In short, they make for the young minister exactly that difference which a swimmer feels when he shifts suddenly from swimming against the current to swim with it. On the campus of the Christian college he is "at home." That is why 91.8% of our ministers in theological seminaries attended a Christian college!

A Tribute to a Man and Minister

JOHN W. KERNS, long time pastor of Texas churches and one of the original trustees of the Brite College of the Bible, passed away on September 1, 1942. The Brite College of the Bible *Caller* in its November, 1942, issue carried a letter written to Dr. Kerns a few days before his death by his grandson and namesake, Kerns Taylor. The letter reached its destination a few hours after Dr. Kerns' death. Beautifully and sincerely written, the letter is a tribute to a great and good man who represented in his own life so many of the ideal characteristics of a true minister of Jesus Christ. By permission of the Brite College of the Bible *Caller,* the letter is reproduced here:

A. P. O. 829
Aug. 27, 1942.

DEAR PAPA:

Here, even now, at the age of 22, I still find myself inevitably calling you "Papa," the name I coined as a little tot, hardly able to walk, but old enough to appreciate you. To me, you were the apple of my eye, and I affectionately call you "the whole cheese." When Mother wrote to tell me you had been having some trouble lately and were not well, I became at once depressed and dejected and nothing would do except to sit down and write; and I felt the urge to ask you, for my sake, to please take care of yourself! I would suffer even more than those who are there at home with you. It is too horrible to contemplate, too unpleasant to try to imagine.

Your life, to those who know you, is not a single isolated one, but rather is symbolic of some seventy-six years of service to many, many thousands of lives, each of which you sparked on to accomplishment and achievement. Without the enlightenment you were able to bring and the faith and spirit you enkindled into flames, their lives could have existed without significance and ended in frustration. To weigh, in retrospect, the sacrifice and endeavors and the vast amount of humble service which you have given is beyond the power of human conception. And although the material gain to yourself has been small and in no conceivable way commensurate with your labor, you must realize, as only a few are able to do, the intense satisfaction and reward which comes from the happy, contented faces of friends, and the lavish expressions of gratitude, the thriving institutions of God which mold character and bring good cheer and worthwhile results; all of these are the culmination of your unceasing efforts and influence.

And that, Papa, is something to which I may aspire and probably never achieve. If only the world possessed a man of your ability—a leader of men—on every street corner in every city, it would not be torn with strife and bloodshed this very minute. Please be careful and stay well, for I love you so much.

Your
Kernie.

Looking Ahead

By C. O. HAWLEY*

Dr. Hawley

THE year 1942-43 will go down in the history of Disciples of Christ as a year of remarkable gain in giving by the churches to the world causes. The gain in percentage money to the causes cooperating in Unified Promotion for the year is $154,136.96 or 14.24%. This increase is well distributed among the states. Eleven states show a gain of more than 30%. The gain in above-percentage money is $7,515.57. This makes a total gain of $161,652.53 exclusive of Emergency Million. The total above-percentage money is $98,642.82. The total percentage money is $1,236,581.51, making a grand total of $1,335,234.44.

This response indicates the sensitiveness of Christian people to the world's need of Christ. In days of increased national income and unprecedented expenditures, an increase of 14.24% is an encouraging quality manifested by our brotherhood. Some have given of their plenty; while many have given of their scarcity.

As we enter the new missionary year, it is with a realization that, while splendid results have featured the past year, the responsibilities of the new year are tremendous. In spite of the revival in missionary giving, our brotherhood is still short of its peak year. This fact coupled with the needs and opportunities for Christian activity in the world today compels us to look ahead.

Our Decision

As we begin the new year, goal-making is one of the first tasks. The Christian decision regarding goals for the world causes can be made only in the light of the world's need of Christ and the ability of the people to give. Pagan philosophies and Christianity are contending for the world's people. The world mission is our army of the Lord. The church of Jesus Christ with a world vision is the main hope of a world facing war, hate and disintegration. Let this control our decision.

Every church, every church school, every council, every missionary organization, every youth group and every children's group is asked to make its own goals for the causes cooperating in Unified Promotion for the year July 1, 1943 to June 30, 1944, instead of a ten per cent increase such as has been formerly suggested. It is essential this year that each church make its own goal in light of the world's need of Christianity and on the basis of the sacrificial giving by its members. In the face of need the Red Cross asked that contributions be doubled. Such a spirit should control the churches and their organizations as they make the decision for this year's goals.

*Dr. Hawley is Director of Unified Promotion of Disciples of Christ.

An Adventure

The emphasis for the new year is "The Christian's Use of Money." After all, covetousness, greed and selfishness are at the root of the trouble in the world today. This makes it important that church people have a Christian philosophy of ownership and giving.

In this day when more money is available, Christians need guidance in spending and in giving to the work of Christ. Also, there is a need for the development of a Christian conviction, so that when money is not so plentiful, individuals will remain constant in their support of the church and its enterprises.

Every church is urged to have "An Adventure in Stewardship." Such an experience will strike at the heart of the world's problem, will lead to advance in the life of the church, and will enrich the life of each Christian. This adventure deserves to be the feature for one month in the local church.

Ministers Only

For the first time Disciples of Christ will hold a series of conferences for ministers only. These will come in October. The purpose will be for the ministers to face as a group the place of Christianity and the church in the kind of world in which we live. The response of our brotherhood in this current situation will be considered. The theme will be "The Christian's Use of Money." The present conditions will be studied; a solution of the problem will be suggested. There will be a discussion of practical procedures.

The team leading in each conference will be composed of a guest pastor, the state secretary and a national secretary.

Local Church Visitation

Following the ministers' conferences there will be a period of local church visitation. State and national secretaries, directors of Christian education and representatives of the colleges cooperating in Unified Promotion are being asked to visit at least fifteen churches during the year, giving from one to three days to each church.

The purpose of this visitation will be to serve the local church. It is proposed that the world causes be presented; that an emphasis on the Christian's use of money be made; and that assistance be given in making the goals for the world causes. The visitor will plan with the pastor to meet all groups in the church, such as church board, missionary committee, Sunday school leaders, women's groups and the young people. In this way the total life of the church may be served.

The new year demands the best that the churches possess. Let us make actual the potential power of the church. This is the only way that the church can exalt Christ in this day.

—*Keystone View Co.*

On board ships of the U. S. Navy during church services the church pennant flies above the American flag

A Prayer in Time of War*

OUR Father! We come before Thee with great sorrow and heaviness of heart for the suffering and destruction that is now sweeping over this land. We think of the millions who are homeless and destitute and who have suffered the loss of their dear ones and their earthly possessions. We think of those who have to live and work under dangerous conditions and who do not know what may befall them at any moment. Have mercy upon them, our Father! Comfort them, guide their steps and help them to face courageously and patiently the trials that are before them.

WE PRAISE Thee, our Father, that even at this hour of darkness we can come to Thee with confidence and unflinching faith. We know that Thou art the Ruler of Nations and the Maker of history; we know that nothing that men do can ever frustrate Thy holy and righteous will; we know that Thou canst make even the wrath of men to praise Thee. Help us, Father, to learn the lessons that have come out of this devastating conflict; help us to work for the new days that will come upon the ashes of ruin.

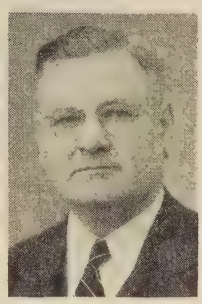
FORGIVE us for the sins which we have all committed against Thee. Forgive us for our feverish ways, our pride, our egotism, our self-righteousness and our failure to let Christ reveal His mind to us in situations of tension and conflict. Take away from our heart any hatred we may harbour against those who have done us wrong. Grant us sympathy and tenderness of feeling toward those who are innocent victims of a social system which divides men and makes for war. Help us to work for the abolition of conditions which compel men to sin in spite of themselves. Grant us a holy passion to fight against the evils that have afflicted mankind.

We pray in the Name of Christ! Amen.

*This prayer was written for a service attended by Chinese and foreigners and sponsored by the Shanghai Union of Student Christian groups on Sunday, July 9, 1939. It sets forth an attitude which has meaning and relevance for Americans in 1943.

Reproducing the Church's Ministry

By J. J. WHITEHOUSE*



J. J. Whitehouse

THE primary law of life is reproduction and replacement. Everything in this world wears out. Man neither begins nor completes; he merely continues, perhaps improves, that which he receives and passes on. Blessed is that man whose Timothy has lighted the torch at his altar fire and whose heart has been made to flame by the passion of his soul.

This must be the constant concern of everyone who loves the Lord. He cannot be content to meet him face to face with no one left behind to carry the banner forward to greater heights.

This, too, must be the constant concern of every local congregation. The base of operation of the world church is the local unit of the world church. It is here that the reproduction of life must take place. It is here that leaders must be enlisted and developed. This being true, the central question is at once apparent: *How can the local church reproduce her leaders?*

I can best answer the question by the factual history of such reproduction. The first is that of a rural church, far removed from urban influence. The New Liberty Church, Anderson County, Kentucky, established by Henry Sparrow, the uncle of Abraham Lincoln, more than one hundred years ago and served by him for fifty years. In the one hundred years of its life, the church has been served nine-tenths of the time by men developed in its own fold. It was here that I received my first knowledge of the Christian life and among these brethren was begotten the desire to preach the gospel. Three things about this church impressed me: First, the attitude of the church as a whole toward the Christian way of life; it was the one thing of supreme importance. Second, the passion and fervor of the preacher; there was an urgency in his message which made one want to do something about it. Third, the consistent devotion and dignity of the elders of the church.

The second example is that of a small group in a new industrial center of a great city. The South Church, Louisville, Kentucky. In the first ten years of its organized life this church sent sixteen into the ministry, some of whom serve some of the larger churches of the brotherhood.

The factors here were the evangelistic passion and spirit of comradeship which characterized the entire congregation. Every young man was made to recognize that he had a work to do. If he demonstrated leadership ability it was exalted by the church. He participated in all the activities of the congregation. When the church was convinced that he possessed those qualities of mind and character required of the ministry they held a service in which they voiced their conviction and dedicated him to the ministry. It was not something official or final, but it expressed the desire of the church and became a powerful appeal to him to consecrate his life to this holy calling. The glowing, friendly personality of the minister, W. S. Sanford, was the directing genius of the church.

The third example of methods used in reproducing her ministry is that of a village church, Angola, Indiana. This congregation has given over two hundred of her sons and daughters to the world church. Space forbids the recording of names, yet, I cannot refrain from including a few—J. B. Lehman and wife, Ben S. Ferrall and wife, Grant K. Lewis and wife, J. O. Rose and wife, Minor Lee Bates and wife, Paul Preston and wife, Bertha Clawson, Zonetta Vance, Charles Reign Scoville. It is difficult to restrain the desire to include the names of scores of others no less worthy.

The positive factors here are: first, a compelling sense of world mission; second, the recognition of the fact that no local church is local. It operates under a world commission, hence, all that it does is of world significance.

The vision and power of the local church is measured by the vision and purpose of the local leadership. In this the Angola church has been extraordinarily blessed. The process of reproducing her ministry is fourfold—*discovery, dedication, preparation* and *participation.*

L. M. Sniff was the great discoverer of the Angola church. He was a constant seeker after young men who could qualify for the ministry. He was the master workman, but, across the years, he had many able assistants. During the years of his ministry, the passionate voice and world vision of Charles S. Medbury were powerful factors in bringing many to a decision to enter the ministry. The flaming message of visiting evangelists made its contribution.

But back of these great personalities was the massed power of the church which brought them to the Mountain of Dedication. It was the cooperative action of the church which provided the means of preparation. Tri State College was an instrument at hand. The church saw to it that no young man who had dedicated his life to the ministry was lacking in funds to make his preparation.

The church established a Bible Chair in connection with Tri State College. J. O. Rose occupied the Chair for many years. The church gave full opportunity to these young men to participate in the ministry of the gospel. Thus she reproduced her ministry through discovery, dedication, preparation and participation.

In the experience of these three churches I believe we may find the answer to this vital question that is before the church today.

*Christian minister, Angola, Indiana.

"I Couldn't Get Along Without My Chaplains"

By CLIFFORD H. JOPE*

THE commanding officer of an air force unit, a colonel, on leave from overseas, said to me on a train from Minneapolis to Chicago last week, "I couldn't get along without my two chaplains." For the next hour and a half he did most of the talking, praising the work of "the two chaplains." These chaplains are typical of the thousands of carefully chosen ministers who bring up the spiritual supplies to the armed forces.

Our devoted, capable, experienced and well-trained chaplains are keeping the supplies flowing to the inner lives of the men in service. The General Commission on Army and Navy Chaplains, the Service Men's Christian League, the American Bible Society and agencies of the various communions, such as our own Committee on War Services and the Pension Fund, receive the highest degree of cooperation in supplying our chaplains with communion sets, Bibles, regular periodicals and devotional literature. Transportation facilities for the chaplain, field equipment, hymnals, Bibles and many other articles are supplied by the government. In camps in the U. S. A. the government has built more than 1200 chapels for services of religion exclusively. In an average month our chaplains around the world ministered to more than five million in over a hundred thousand services according to official records.

Out there, where there are no neat chapels, small groups of 8 or 80 may be called together by the chaplain for an impressive yet simple service under palm trees as in Puerto Rico, a few tired men in a jungle path in New Guinea, an invasion force on the beach for prayer and their first communion ashore. One chaplain reported, "Nine preaching services, attendance 850. Eight prayer meetings, attendance 428. All services must be held in the open which is not so conducive to worship. The temperature stays around the zero mark and there is always some snow on the ground." A prayer and a verse of Scripture with a word of cheer may be said between two lads lying in a station hospital. The chaplain leaves some portions of the Scriptures and some devotional leaflets for the boys to read. Then he finds some boys of a machine gun company in a mess line near a field kitchen and he has a little service with them. "Come around often," said a soldier to the chaplain. "Even if you don't say a word, that cross on your collar reminds me of all the things I should be and want to be."

A lieutenant, who might be any one of our boys in the battle zones around the world, wrote his mother, "I went to church this morning. Church out here is a privilege so rare I shall never forget it. There were only about thirty-five present, but it wasn't the number. Our altar was a stand over which was draped a deep red cloth, on top of which was opened a small case resembling a typewriter case. The platform was covered with a white cloth and thereon was placed a silver cross a foot high and a small candle on either side. We had a small organ about three feet high, a small hymnal and a service pamphlet which I am sending you in this letter. Behind the altar a canvas screen was set up. We were seated on the sand with no overhead shelter. I felt the presence of God as I never have before. I think partially because I felt so much in need of an assuring hand. I could not keep the tears from my eyes, and Mom, I could feel myself being cleansed. In the Bible it speaks of washing away our sins. It was never so plain as today. I can only stand by faith as He has by me. I shall never be afraid. . . ."

This picture of a field communion service came from Chaplain Harry J. Berry. The communion set was given by First Christian Church, Asheville, N. C.

Today the church at home realizes that something vital to the Kingdom of God is being built into the lives of men and women in the armed services. Joe stated it in his recent letter when he wrote, "I'm nineteen, and I never knew before that there was a God like that who would go along with a fellow. It doesn't matter so much now if my ship does go down, as long as there is a God no 'sub' can sink—one who won't ever change from what's right even if this war lasts forever."

Chaplains, who keep the lifelines of spiritual victory open, are as indispensable as any officers in the armed forces. We civilians, from whose homes and churches the boys have gone say, too, as we observe the Week of the Ministry, "We couldn't get along without our chaplains."

*Special representative of the Pension Fund of Disciples of Christ.

Local Church Program Planning

By WILLARD M. WICKIZER

LOCAL Church Program Planning began in 1937-38 as a part of the "Five Year Program of Advance." It represented a united and intensified effort on the part of all of those brotherhood agencies, national and state, which project programs into our local churches to encourage these congregations to plan more adequate and comprehensive annual programs. The first year of the "Five Year Program of Advance" saw some 1200 churches actively participating in *Church Program Planning;* while the fifth year witnessed approximately 2500 of our churches giving attention to the building of a comprehensive annual program of activity and service.

With the close of the "Five Year Program of Advance" the question naturally arose, Will *Church Program Planning* be continued as an organized effort? The unanimous answer was, "Yes, by all means it must be continued for it is one of the most significant developments in our brotherhood's life in recent years." And so, with 1943-44, *Church Program Planning* comes of age and stands on its own.

Church Program Planning is fostered by the following brotherhood organizations: the division of Christian education of The United Christian Missionary Society, through its Curriculum Committee; the department of church development and evangelism of The United Christian Missionary Society; the various state missionary societies, through the Home and State Missions Planning Council of Disciples of Christ; and Unified Promotion. By agreement these agencies are coordinating their approach to the local church and cooperating in encouraging all of our congregations to plan balanced and comprehensive annual programs.

As part of their contribution to the "Five Year Program of Advance" the agencies sponsoring *Church Program Planning* made available to local churches, without cost to them, seven basic guidance manuals as follows: *Evangelism, Membership Development, Worship and the Devotional Life, Christian Education, Missionary Education in the Local Church, The Church and the Christian Family,* and *Christian Stewardship.* With the coming of the 1943-44 missionary year these manuals have been rewritten and enlarged and are now available as sales material in whatever quantity churches may care to purchase them.

It hardly seems necessary to argue the necessity of comprehensive planning in the local church, and yet, after five years, only about 35 per cent of our churches have been reached by *Church Program Planning.* This fact suggests that there is still a great educational and promotional task to be performed if all of our congregations are to become effective units of the Kingdom of God.

ONE more Labor Day rolls around and finds the hulk of the beetle-browed John Llewellyn Lewis the largest figure on the American labor horizon. He is in the unusual position of being by far the most influential labor leader in America and at the same time perhaps the most unpopular man in our national life, not only in the public mind, but also in the mind of organized labor outside his United Mine Workers of America. He has defied the President, refused to recognize the War Labor Board, and has been the direct cause of the enactment of one of the worst pieces of labor legislation in the nation's history. The passage of the War Labor bill over presidential veto was due almost entirely to Congressional anger over Lewis' conduct. And when Congress acts in anger the legislation is nearly always bad, as witness the Oriental exclusion clause in the Immigration Act of 1924.

The first thing to remember is that the facts are not all on one side. The issue is larger than the miners' demand for $2 a day increase in wages or "portal to portal pay." It is easier described than defined. Some of its elements seem at first glance to be unrelated. But they all fit into the picture.

In the first place, the President is trying to prevent inflation. To do this he has made three moves. First, he put a ceiling on prices. Second, he put a ceiling on wages with the so-called "Little Steel Formula" of the War Labor Board. Third, he attempted to limit incomes to $25,000 per year above taxes. A howl went up from big income makers all over the country and an obliging Congress knocked out the President's first defense against inflation. Then the Farm Bloc went into action, led by Ed O'Neal of the Farm Bureau Federation. The first act of Chester Davis, Food Administrator, was to punch a hole in the ceiling price on corn, raising it from $1.00 to $1.07 per bushel. Even then farmers refused to sell their corn, preferring to feed it to hogs and receive the equivalent of $1.35 per bushel for it in the form of pork or to sell it on the black market at a still higher figure. So serious is this strike that by early summer three of the nation's largest corn product refineries were closed for lack of corn, thus hampering the manufacture of munitions. The cattle raisers also joined the strike. Milk producers and distributors, canners, and vegetable growers and sellers, all joined the chorus against the OPA.

In the meantime, the War Labor Board has been attempting to hold labor's wages down to the "Little Steel Formula," based on the supposition that the cost of living has risen only 15% since January 1, 1941. *Time* (June 28) declared that food prices on that date were up 17% over May 1942, and up 42% over January 1, 1941, the "Little Steel Formula" date. Edwin Lahey (*Chicago Daily News,* July 2) said that the cost of living had gone up 6% since October, 1942, and the cost of fresh vegetables was up 58% since that date. To meet these overall costs of living 7,985,000 workers in the durable goods industries (war plants) were earning an average of $42.17 for a 46.2 hour work week, according to the latest Bureau of Labor Statistics figures; and 5,624,000 workers in non-durable (consumer) goods industries received an average of $32.51 for a 42 hour work week.

The answer begins to be fairly plain. Mr. Lewis refused to submit the case of the mine workers to the War Labor Board because that agency announced that it would stand by its "Little Steel Formula." That meant that miners who had already received a 15% increase last year would be appealing to a court that had already decided against them. Before Pearl Harbor industry refused to go all-out for rearmament until Congress repealed the law limiting profits on armament contracts. Farmers, dairymen, cattle raisers, processors, are protesting successfully the efforts of OPA to keep living costs down. The limitation on salaries and income has been removed. John Lewis took his stand on the assumption that restrictions should not be enforced against the nation's workers unless they are also enforced against others.

To India From Iraq

By LETA MAY BROWN*

THE letter came to me on one of those days just before Christmas when the addition of even the slightest task seemed the proverbial "last straw." I glanced at the unfamiliar handwriting, and hastily looked for the postmark, but there was none on the envelope. Slitting open the envelope I saw that the signature was "Khrist Das, Carpenter, Ghasi Ram," a name familiar enough to me, but as none of his children are old enough to be in Sumankhetan School, I wondered what he wanted. I merely glanced through its contents to see that it was probably nothing that needed my immediate attention, so laid it aside for the time being.

But when next day a money order came from him for Rupees twenty-six I took up the letter and read it through:

"N. K. Khrist Das, Carpenter, N. 131787, H G Jordon 202 BOD Persia and Iraq Forces (RSD)" was written at the top. I knew Khrist Das to be the tall, handsome, second son in a large family in our Christian village of Jyotipur, the father, Gaasi Ram, a carpenter. Khrist Das some months before had joined the army, but I had not known where he had been sent.

"Most honorable Miss-sahib Ji," the letter began, "accept the many, many salams of Khrist Das.

"I am well here by the grace of God and because of your prayers. May God keep you all well.

"Honorable Miss-sahib Ji, here we are some Christian brothers in our tents. There are three tents for us all, and a tent where all brothers met together and pray. That is our place of worship. We all are a total of 15 brothers, among whom are four persons who speak Hindi and the rest Urdu, but the program which is for all of us is one week Hindi and one week Urdu. Much happiness comes to us. Three days of every week we have prayer and take up an offering. So it was the advice of all that this be sent somewhere in India. Three times it has been sent. Now this time we all decided and it was passed that we should send it to Sumankhetan to be used to give gifts to our sisters there. So please give our salams to our sisters and please pray for us all the time is the request of us all. So use this money as you think best.

"Honorable Miss-sahib Ji, we who are so far away from you and are such a small congregation in Iraq give to all the members of your church blessings on Christmas Day and New Year's Day, which you will kindly accept. I regret it extremely that I cannot be with my own church at this time but by the mercy of God we can have the same happiness here. And my further prayer is that you go at least once to my home and see my wife and children there and comfort them because this year they are alone. Now correct and pardon my mistakes as you read. I hope to receive an answer to this letter.

"Your servant,
"Khrist Das.

"P. S. The Rupees twenty-six we are sending is for the orphan girls there. So spend it as you think best. The name on the money order is the name of our leader. Whatever you do we approve and remember you in our prayers."

WELL, busy as I was with the Christmas program that was to be given that very evening, I took the letter out and showed it to the teachers and girls. How our hearts thrilled! There in faraway Persia, amid war and all its trappings, in a strange and no doubt unfriendly land, a few Christian men had taken time to pray, to worship and to give of their substance in the name of the Prince of Peace. Oh, how happy we were just to be remembered! Oh, how those girls' faces shown with happiness. They couldn't afford to go home for Christmas, many would not even have a new frock for Christmas, but someone had remembered them; someone far across the land and seas had thought to send a gift and wish them, "Bara Din Mubarak Ho"—"Blessed Be Big Day."

As I looked at the money in my hand I began to figure how many girls could be helped to get a new frock; how many could add a few "pice" to that small sum they already had that was too small to really do anything, or how many could use a few annas for a comb, or a bar of soap, or some other such necessary article. It would not go far for among the seventy girls (those who did not get to go home for Christmas) $8 was not so very much.

But as I thought, I saw it was more than money I held in my hand. No such gift had ever before come into my hands for the girls of Sumankhetan from any Indian Christian. That money meant to me the fulfillment of long years of teaching and guiding by a long line of faithful servants of Christ, the Madsens, the Menzies, Dr. Longdon, Miss Vance, Miss Furman, Miss Pope, Miss Franklin and others; and it meant the promise of a future concern for the poor of the land, a thoughtfulness of brothers, of definite evidences of real brotherly love by Khrist Das (and other Servants of Christ) who in the midst of war had found a way to worship and to pray and to give.

*Miss Brown is a missionary with The United Christian Missionary Society, assigned to Sumankhetan, girls' school at Pendra Road, Central Provinces, India.

Some of the Sumankhetan Girls

Child Labor: A Wartime Problem

By KATHERINE F. LENROOT*

FOR the past year boys and girls have been pouring into the labor market in numbers and under conditions that give cause for grave concern. That some contribution to the labor needs of the Nation can be made properly by boys and girls under 18 is not disputed. But if the work endangers the lives of children, impairs their health, overstrains their strength, weakens their character, or interferes with their education the ultimate loss to society outweighs any immediate gains in productivity.

In his annual proclamation calling for the observance of May Day as Child Health Day the President charged all citizens to guard the health of boys and girls of high school age who are combining school with part-time jobs, who are working during vacation, or who are entering full-time employment and to surround them with special protection that their safety, health, and normal growth may be assured. To do this it is necessary to know what is happening to young people in the labor market, what is happening to child labor laws, and what safeguards are necessary to protect young workers.

Trends in Child Employment

The 1940 decennial census showed child employment at low ebb; 225,116 children 14 and 15 years of age in the labor force in 1940 compared with 431,790 in 1930. The figures for 16- and 17-year-olds in the labor force, while substantially larger, show the same downward trend.

Then came the war. Millions of men were drawn into the armed forces; war industries sucked up all available trained workers. Presently the demand for more and more labor—to produce war materials, to raise food stuffs, to fill up the gaps in the service trades—reached the schoolrooms. Eagerly, the boys and girls responded—children whose fathers were in the armed forces and who wanted to help; children who were bored with school and thought it would be exciting to work; children who thought of a pay envelope as unlimited spending money.

*Chief, Children's Bureau, U. S. Department of Labor.

Children working on the crops. Picture from Farm Security Administration

The total number of boys and girls between 14 and 18 years of age holding full-time or part-time jobs was estimated at about 2 million in January, 1943, one-fourth of whom were 14 or 15 years of age. On the basis of sample trends it appears that in July, 1942, when farm work was at a maximum and schools were closed the number reached the vicinity of 3,000,000; and there is every reason to believe that it will go even higher during the present summer. Last year the recruitment of students for farm work was for the most part on an experimental basis. In New York state, some 39,000 students were excused from school for farm work; Pacific Coast states also reported many thousands of students working on farms. But only in areas of acute labor shortage such as these did children play any large part in harvesting the crops. This year large-scale programs for recruiting students for farm work have been reported from practically every state.

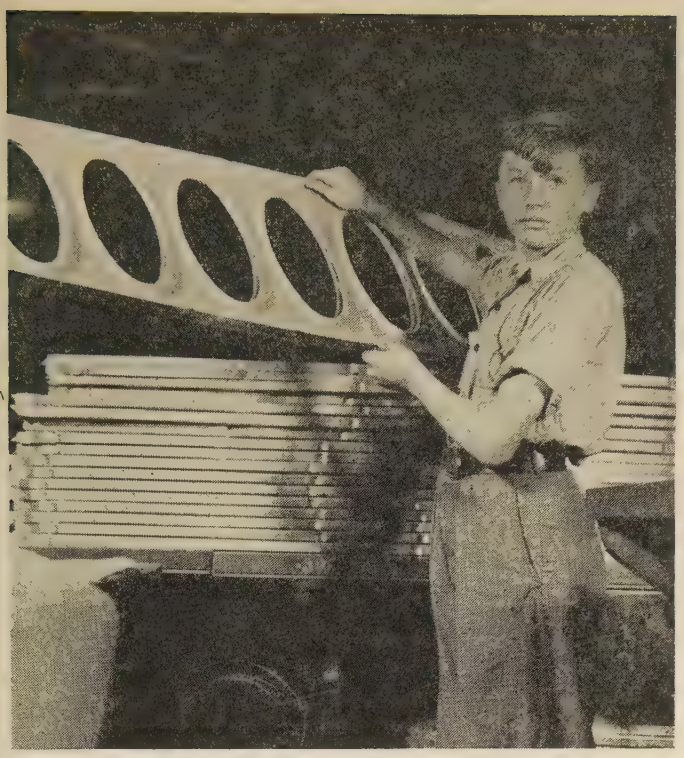
Pressure to Lower Legislative Standards

Legislative standards were under heavy pressure in 1943 as a result of the increasing demands for young workers. Because many of the regressive bills introduced were killed or died in committee the actual results were not disastrous. Nevertheless, in state after state working hours were lengthened, night-work restrictions broken down, and bars against hazardous occupations lowered for minors between 16 and 18. Yet if these boys and girls ever needed protection against overstrain, fatigue, and the risk of accidents, they need it now when the tendency is to lengthen working hours and speed up production to the limit of adult endurance. For children under 16 there was relatively little lowering of standards except for work on farms and in bowling alleys; four states, however, relaxed general standards for children under 16 in certain respects.

Why Safeguards Are Essential

Within existing laws there is plenty of room for communities to develop programs of youth employment that will help to relieve acute labor shortages and will at the same time safeguard the well-being of the young workers. If modifications must be made they should be in the nature of a temporary suspension which leaves intact the permanent framework of the law.

Some types of farm work may be of real value to boys and girls who are sufficiently well developed physically, if performed under conditions that do not interfere with their education and general welfare. Careful selection of applicants, some preliminary training for city children, proper supervision on the job, limited working hours, and good working conditions, are basic in planning victory farm-volunteer programs. The standards, recommended by the Children's Bureau jointly with the Department of Agriculture, the War Manpower Commission, the Office



NYA picture of one of the younger boys in training at aircraft plant

of Education, and the Office of Civilian Defense, set a minimum age of 14 years for children living at home and working on farms by the day or for those participating in a camp program conducted by a recognized youth-serving agency; 16 years for young workers living in farm homes or work camps. Physical examinations are desirable to determine the fitness of the child for the job, and prompt medical care should be available in case of accident.

If school terms are interrupted or high schools closed temporarily for farm work, provision should be made for maintaining the educational progress of the students.

In most states it is legal for boys and girls 14 years of age or over to work outside school hours or during vacation in certain types of nonfactory employment. In many high schools one-third to one-half of the students were reported to be working outside school hours during the past school year. Students who are physically able to undertake this load in addition to their school work, and who can keep their studies up to standard may gain valuable experience in this way, but only if the work is suited to their age, strength, and abilities, and if the hours of work are controlled, the work supervised, and proper safeguards maintained for educational progress.

Unfortunately, these conditions are seldom met. School children 11 to 18 years of age have been found working until late at night, often in violation of state law. In Connecticut the Department of Labor and Factory Inspection found children working 40, 50, and even 60 hours a week *in addition to school;* a large midwestern high school reported 2,000 students working outside school, some of them 40 hours or more a week. Boys of 16 and 17 work in the "graveyard shift" in factories, and girls of 16 sometimes work after school from 3 in the afternoon until 11 o'clock at night. The working hours of 1,600 Baltimore students ranged as high as 48 hours a week and over in addition to school.

Boys and girls leaving school altogether in order to take a job, especially in states where children of 14 are allowed to leave school for work, need protection also. The practice of giving health examinations before employment to determine physical fitness for the job should be extended as rapidly as possible, for older youth as well as for children of 14 and 15 years. In addition, vocational guidance and counseling should be available to students before they drop out of school to take a job.

It is easy to predict that many such children will bitterly regret that they did not complete their training before plunging into the labor market.

Young people under 18 have seldom reached full muscular development and are especially susceptible to industrial poisons. As a guide to the safe employment of young people in occupations not prohibited by law, the Children's Bureau has issued a series of advisory standards applicable to employment in a number of war production industries.

Illegal employment of children is a fertile source of accidents. Most states have adopted a higher age minimum for operating power-driven machinery than for general employment, and violation of these laws has cost many a child a finger or two. Sometimes the accidents are fatal. A 13-year-old boy doing odd jobs in a bakery started to clean a dough-mixing machine while it was running, was caught in the machinery, and died of his injuries. A 14-year-old boy helping to operate a delinting machine in a cotton-ginning plant was struck on the leg by a part of the machine, knocked into the machine, and so mangled by the saws that he died. To reduce the force of child labor inspectors or to overlook violation of protective laws during the emergency is to make the war an excuse for the tragic wastage of youth.

To sum up, the determining factor in deciding what employment to allow within the limits of the law must be its probable effect on the young workers. They must be protected—against their own enthusiasm if need be—from working under circumstances that drain them of vitality, injure them physically or spiritually, or curtail their education and training. Results of physical examinations under the selective service system show that among the 18- and 19-year-old boys one in four was unfit for military service, either because of physical defects or because of mental or educational deficiencies. We all hope that some way may be found to prevent recurrence of the wholesale slaughter of the world's healthiest young men in war. But for those who will eventually be the peacemakers, the builders, no less than for soldiers—and for all young men and women as future parents—soundness of body and mind is a consideration of greater importance than any labor contribution they can possibly make.

Wartime Service Fund

EMERGENCY Million has been successful. However, it needs to be remembered that this movement of Disciples of Christ was planned to care for the needs over a two-year period, which ended June 30, 1943. Some needs continue as a result of the war and new needs arise in the responsibility for which our brotherhood has a desire to share. Three such needs may be referred to.

First, there is the Committee on War Services of our brotherhood. This committee functions in the following major areas: (a) a religious ministry to men of the armed forces through camp and base community churches; (b) service to ministers of the Christian Church serving as chaplains in the army and navy; (c) a program of religious ministry in industrial defense communities; (d) a ministry to children and to families who have had their church ties broken because of removal from one community to another. It is necessary to continue this service. It requires $100,000.

Second, there is the matter of pensions for chaplains. During the last year the 8% organization Pension Fund dues have been paid for one hundred thirty-four chaplains in the armed forces who pay their own 2½% dues. The 8% dues have been paid from Emergency Million funds. The money available will be exhausted at the end of this calendar year. This service needs to be continued. It will require $25,000.

A third need is for relief and reconstruction. The International Convention at Richmond appointed a Committee on Relief Appeals. This committee cooperates with the Church Committee on Overseas Relief and Reconstruction of the Federal Council and Foreign Missions Conferences. This service is rendered through the American Friends Service Committee, Y.M.C.A. War Prisoners Aid, American Bible Society, Church Committee for China Relief, Y.W.C.A. World Emergency Fund, American Committee for Christian Refugees, Central Bureau for Interchurch Aid, International Missionary Council Orphaned Missions Fund. It is believed that our brotherhood desires to continue this necessary service. The cost for a year is $75,000, an amount very small in view of the needs.

Europe has had four years of war; North Africa, seven years; China, eleven years. Since Pearl Harbor was attacked it has become world-wide, as no other war has ever been before. Nine-tenths of the human race are active belligerents while the other tenth is caught up in the maelstrom. The wealth, the muscle, the brain-power of whole nations are concentrated as never before in the awful task of mutual destruction.

War is ever destructive but this war in which we are now engaged surpasses all other wars in the extent of the blight its hand has laid on the human race.

The physical and material losses of the belligerent have been colossal—millions upon millions of lives and billions upon billions of property.

Over six million young men are in the prison camps of the world.

Famine, disease, pestilence, and death follow in the wake of marching armies and lurk in the areas devastated by falling bombs.

The "scorched earth" policy and air bombardments have together wrought the almost complete obliteration of innumerable cities, towns and villages, great industrial areas, and temporarily rendered useless for the production of food great areas of fertile lands.

Scores of millions of people are miserably existing as homeless refugees while other millions are slowly starving to death.

Many millions of men have been killed in battle; millions have either been crippled or mutilated for life.

The committees involved have requested Unified Promotion to raise $250,000 as the Wartime Service Fund of Disciples of Christ. It should be noted that all the money will be for special services outside of the budget of any agency.

The last week in February has been selected as a Week of Dedication when churches of Disciples of Christ will be asked to provide funds for this service. The Brotherhood Dinner will come in this week.

—Keystone View Co.

Service Flag Linked With Prayer for Peace

THE Gilead Church at Carmel, New York, has linked its service flag with prayer for peace. Below the flag appears the call to "Pray for a Lasting and Just Peace." This is part of a service men's display, pictured on this page.

Other features are a large map, showing the two hemispheres and indicating the distances to which the young men of the congregation have been drawn in this time of global conflict.

Included in the display is a replica of the first church home of this congregation and a Bible used in 1783. Also seen are a plowshare and a pruning hook, illustrating the word of Isaiah 2:4, and setting forth the hope of the world for peace.

The Church in China's Transition

By W. B. DJANG*

BY THE period of transition is meant a time of important, radical and epoch-making changes which will have their bearings on the church in China. I suppose the first big change which we all take for granted is from war to peace, with final victory on the side of the United Nations or great democracies. This will give us some assurance of religious freedom, which the totalitarian systems, represented by the Axis, will not permit. The second big change is the new international status of China, which is already recognized by the recently signed Sino-British and Sino-American treaties. These will put China on the same footing with all the great powers of the world. This will mean that Christian work in China, even though supported by friends abroad, will cease to be a treaty concession and will become a religious movement *in* China and *of* China. The third phase which we take for granted is that China will become a united nation under a democratic government, under which due freedom will be granted to all religions. This will mean that the Christian church will struggle on the same basis with all other major religious groups in China such as Buddhism, Islam, and others.

With this understanding of terms, let me suggest a few things which to my mind are among the most urgent efforts which the church in China will have to make in this period of transition. Its success or failure in these efforts will have a far-reaching effect on the future of Christianity in China.

1. *The church in China must do everything possible to work for financial independence.*

For more than 100 years the church in China has been living on the gifts of our fellow-believers in the West. Since the war these gifts have increased substantially. For two reasons the question of financial independence must be solved as soon as possible. First, when the war is over and when China attains to full equality with the powers of the world, it is possible that for the sake of self-respect, the Chinese government may decide to control or limit the amount of financial help from foreign sources to all social organizations. In this event, the church will be one of the first organizations to be noticed. Secondly, in order to cultivate a sense of self-respect and to win social respect in China, financial independence is an indispensable step. As to how to achieve this goal, the problems are not simple. Various experiments and attempts have to be made and a good deal of thought must be put into it. We hope that during the next few years our missionary friends will use their gifts wisely enough to help the Chinese church to attain this goal.

2. *The thought of the church must become indigenous.*

The history of the Christian movement clearly shows that the genius and greatness of Christianity lie in its power of assimilation. Before the middle of the 5th Century, Christian theology already had the richness of "three measures of meal," Jewish, Greek, and Roman culture. The early Christian missionaries in China were fully aware of this genius. Their early apologies were well tuned to the classical thinking of Chinese scholars. With the rise of the Republic, there came an extreme tendency toward westernization. The assimilative tendency in Christianity was called to a stop for the time being. In recent years there has not been enough effort made to revive this tendency. Serious attempt must be made to revive it as soon as possible. When wisely directed, a Christianity native to China will lose nothing of its true Christian nature and appearance, but become richer and more attractive to the Chinese people. Like the Yangtze River, which absorbs many streams and tributaries in its course, and becomes a greater Yangtze River, so Christianity has been made greater and richer by the process of assimilation through its history.

3. *The organization of the church must be adapted to the needs of the time.*

History has shown that the organization of local and national churches may take many forms. These different forms, though not without theological basis, have come into being largely under the influence of the social and political environment of the time. The earliest Jewish Christians had meetings similar to those to which they were accustomed. When the church expanded into the Greek world, organization was adapted to the news needs, and again under the influence of the Roman Empire the church formed its organization on lines familiar and similar to that of the Roman Empire and its provinces. Many examples might be cited of the influence of national and political life and thought on the organization of the church in various parts of the western world in our day. The tendency in the last decade or so has been toward union in all forms of social groups. So in the church we see the same tendency. Denominationally we have seen the formation of the Baptist World Alliance and the development of world Methodism. Nationally we have seen the birth of the United Church of Canada and of the Church of Christ in China. Whatever room for improvement there may be in these organic groupings, it represents a movement in the right direction.

There is a cry today for unity in the church, and much feeling against the perpetuation of denominations, because in this time of transition there is a great need for a united Protestant church. It is really pitiful to realize that no one organization in

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China can represent and speak for the Protestant church. It is quite possible that before long pressure from without may force the Protestant church to take definite steps toward greater unity, but how much better it would be if we could achieve this from within and on a really spiritual basis!

4. *The program of the church must be one of concentration.*

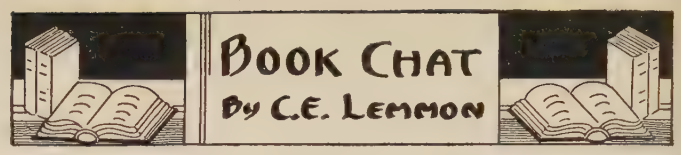
This program of concentration is really a change of Christian strategy. The first stage of Christian work in China was the occupation of strategic points. The great missionary movement in the last half century has increased these points by the hundreds and in many places managed to connect them into lines and circles. The next logical step is to expand from some of these lines and points and grow into spaces or definite areas. From this point of view, we must admit that so far no appreciable result has been seen. We can scarcely point out a single village, a single street as being Christian in the sense that its population is solely or largely Christian. This makes it impossible to permeate the life of society. A small group of Christians, scattered as they are, finds it impossible even to have a voice in the general affairs of the community. Hence the local church may be a city set on a hill for its own members, but it fails to be a light for society as a whole.

Concentration of program does not have to depend on organic union. The various denominations working in the same city may experiment in a correlated program, or concentrate their work in a certain section of a city, or a certain phase of the life of a city. Such steps in cooperation may prepare the way to a united Church of Christ in China. Christian schools and hospitals in the last 30 years have made great progress in this direction. It is high time that the church itself take definite steps in the same direction.

5. *The message of the church must be spiritual.*

It may seem that this final point is too obvious to be mentioned, but it needs emphasis in this time of transition. It is evident that we are surrounded by and burdened with political and economic questions of the greatest gravity. But we who are Christians must give primacy to spiritual things. We are proud of the fact that the church in China has taken a prominent part in every kind of social improvement. During the recent years of national struggle for existence, Christians have distinguished themselves in every line of service—to the soldiers, to refugees, to the distressed and wounded all over the country, and recently even to the neglected tribes people in the frontier provinces. We also admire the Christian participation in political and economic movements such as the promotion of democracy and cooperatives. But we must not forget that all such efforts are meaningful and effective in proportion to the physical strength and spiritual depth of the life of the church.

What China in the period of transition needs from the church is, first and foremost, a spiritual message which touches, transforms, and comforts the hearts of men.



SOMEONE has said that it is difficult to write a poor autobiography. Certainly we would not expect a poor one from Bishop Edwin Holt Hughes of the Methodist church. He has been one of America's eloquent preachers and able ecclesiastical leaders. His is the story of a life dedicated to the Christian ministry and bears the appropriate title *I Was Made a Minister.* The ministerial tradition was implicit in the Hughes family. He was born in a parsonage. He was educated in Methodist schools. He became a preacher, college president, and a bishop at an early age. His brother, Matt Hughes, was a bishop. His wife was a woman with a ministerial passion. His son is a Methodist preacher. His most important stations as bishop were at San Francisco and Washington. He has known intimately the last five Presidents of the United States. The whole story is one of enthusiasm for Christ and the church. It is easy to see the point at which he felt he made his greatest contribution. He worked, and lived, and preached for Methodist reunion. His sermon with its refrain "The Methodists are one people" preached at the Kansas City unity conference is one of the great preachments of this century. He evidently considers it the climax of his speaking career. Few men have been so blessed by the consummation of great hopes, or had their life's work so emphatically underscored. There is one limitation in the life work of Bishop Hughes. He almost completely channeled his enthusiasm toward the Methodist church. He was preoccupied with the advancement of his own denomination. His autobiography reveals no deep interest in the work of the Federal Council or the developing ecumenical movement.

IN SPEAKING of biographical writing, attention should be called to Everett Gill's *A. T. Robertson, A Biography.* Dr. Robertson was a celebrated Greek scholar, author of the *Greek Grammar,* and life-long teacher at the Baptist Theological Seminary of Louisville. He was a fine teacher, a careful and thorough scholar, and a denominational leader of persistent and courageous outlook. The scholar like Robertson does not naturally contact as many people and become as widely known, as a preacher like Bishop Hughes. Nevertheless he does an important work which it is well to perpetuate in books of this kind.

AFTER the epoch-making Delaware Conference held in 1942 the Methodists held a Delaware conference of their own in the spring of 1943. The program of this conference was built around the Merrick lectures published under the title of a *Christian Basis of World Order.* It is a superb book which every worker for peace should read. The introductory lecture by Vice-President Wallace is an appeal for the continued unity of the United Nations in working for an ordered world. Wallace is anxious about this and points out the danger of misjudging Russia on the part of Britain and the United States. The first half of the book is on fundamental Christian principles. Bishop Francis J. McConnell has the ablest address in this group on "God and the World We Live In." The second section deals with social and political factors in a world order by such leaders as Camargo of Mexico; Braatoy, Norwegian born educator; Vera Micheles Dean, famed authority and publicist on international law; Professor Winslow, well-known leader in the field of public health.

PREACHERS have a way of falling for attractive slogans. I presume there have been many a series of sermons in American pulpits on The Four Freedoms. Most of them have been superficial and casual. Not so, the series of lectures called *The Four Freedoms and God* by Edwin McNeill Poteat. Each one is a very ably argued address. Out of the contemporary world Dr. Poteat analyzes these freedoms. His chapter on Religious Freedom is the best. He not only shows what is inherent in religious freedom. how this freedom has been lost

(*Continued on page* 37.)

Israel! What of Tomorrow

By JOHN STUART CONNING*

IN THE fateful year that National Socialism came to the fore in Germany, I was guest of a judge and his wife in a picturesque town in Saxony. In the dawn of the first morning, a rare morning in June, I was roused from sleep by the tramp, tramp, tramp, of marching men on the street without. Hurrying to the window, I saw a company of Brown Shirts passing through the town, keeping step as they marched to a ribald song:

Load your guns with powder,
Fill them up with lead;
Down with Jewish tyrants,
Shoot the Jew-dogs dead.

At breakfast that morning, I called the attention of my hosts, who represented the finest and best in German Christian life, to the incident, and said: "That surely does not represent the sentiment of the German people! Such a sowing of dragons' teeth must inevitably produce a fearful harvest." The judge replied: "Germans are too sensible to be stampeded by such groups and their tactics. They are a lot of hot-headed youngsters whose influence will soon be forgotten."

That was yesterday. Today, not only Germany and the Nazi-occupied lands of Europe, but the whole world is reaping the harvest of that diabolical seed-sowing. As for the Jews, the decree has gone forth from the Nazi regime that they must be "liquidated." The process now goes on.

The Polish ghetto I know best is Warsaw. For generations it has been the well from which has been drawn refreshing for the languishing Orthodox Jewries of the world. Sholem Asch, in the *New York Times,* thus describes what has been happening in that vast center of Jewish life. "The population of the Warsaw ghetto, into which 500,000 Jews were driven, was reduced last September to 120,000, and in October to only 40,000, as proved by the number of food cards issued. Those remaining are the strongest. They have not been killed yet because they are being used as slave labor."

One of the incidents reported by Sholem Asch, which memory will not let sleep, is connected with the destruction of a whole institution of innocent children, concerning which he has personal knowledge.

Forty years ago a large-hearted young doctor in Warsaw, Janush Kortchak, was distressed by the number of homeless children encountered in his work. He determined to do something. Beginning in a small way, his devotion to the homeless waifs won him the esteem of the best people in Poland. Through popular support he was enabled to establish one of the best orphanages in the land. The high standards maintained and the results of the methods employed secured international recognition, and brought to the founder and director a highly prized decoration from the Polish government. Yet it was this institution that a few months ago was surrounded by Nazis. All the children were to be taken to a concentration center. From there they were to be sent to the slaughter house.

Dr. Kortchak and his staff came out with the children. The Nazi authorities said to the doctor: "You can go home, we do not want you." He replied: "My place is with my children." So he was murdered with his staff and the children to whom he had given his life. Words fail to express the horror evoked by such deeds as these. One can only recall the words of Jesus when he said: "Whosoever shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

And all this cruelty and misery has come out of Germany! That land of churches and schools, of benevolent institutions and universities, of kindly, respectable, and God-fearing people. We must remember that not all Germans by any means have willingly shared in the shame which Hitler has brought upon the Fatherland. Millions of Christians in all parts of the country have been outraged by the savagery and excesses they were unable to prevent.

But what of America! We are told that the excesses which have branded the mark of Cain on Germany could not happen here. We all devoutly pray that they never may. But are we sure? Here we have ten times as many Jews as ever lived in Germany. Here also we have an appalling amount of anti-Jewish prejudice. Much of it is latent. But much of it also has been bold and vociferous, only lying low through the exigencies of war. It is against this incipient peril that every Christian must unflinchingly set his face. Such hatred hurts the hater more than it hurts the hated: it corrupts the soul and opens the door to devils even worse than itself.

Israel! What of tomorrow? That I do not know. Nor do you know. Hitler has decreed that you will have no tomorrow. But he that sitteth in the heavens doth laugh. He holds him in derision. Your future is as sure as the promises of God. But it is Jesus Christ who holds the light of hope over the Jewish future. It is the extension of his spirit that gives promise of deliverance for all oppressed people. Wherever there are men and women who are filled with the mind of the Master, there will be those who will fight the demon of race prejudice and seek for Jews the same freedom and protection they themselves enjoy. Whatever the attitude of Jews may be to Jesus, it is those who believe in him and follow him who will fight their battle for freedom and the right to live their own life.

*Dr. Conning, a Presbyterian minister, is secretary of the Committee on the Christian Approach to the Jews of the Home Missions Council of North America, 297 Fourth Avenue, New York, N. Y.

Makers of the U. S. A.

By GENEVIEVE BROWN*

FROM England to Massachusetts, from Sweden to Minnesota, from Italy to New York, from Czechoslovakia to Nebraska, from Holland to Iowa, from France to Louisiana, from Africa to Alabama, from the Far East to California, from Greece to Florida—through the years we have come, from myriad lands—and today we are America!

A Sioux Indian chief wisely described this miracle among nations: "There are birds of many colors—red, blue, green, yellow—yet all one bird. There are horses of many colors—brown, black, yellow, white—yet all one horse. So cattle; so all living things—animals, flowers, trees. So men; in this land where once were only Indians are now men of every color—white, black, yellow, red—yet all one people."

What is the alchemy that creates unity out of such diversity? For America is something more than merely the sum of millions of English, Swedes, Czechs, Dutch, French, Negroes, Chinese, Japanese, Greeks, and the rest. It is one hundred thirty million people bound together by a common bond that to a remarkable degree transcends differences of culture, of color, of folkways, of faith. We have called that bond the American dream. It is a belief in the worth of the individual rather than the importance of culture or color or faith. A belief in equality of opportunity regardless of social or economic station, racial or national background. A belief that Tony of the Lower East Side has as good a chance at the White House as Ronald, scion of Park Avenue. A belief that democracy can be made to work.

Yet even as we glory in the richness of our heritage and in the nobility of our democratic ideals, we are humbled by the consciousness that to far too great an extent, and for far too many people, the American dream is yet only a dream. That in a day when America, as no other nation, has an opportunity to demonstrate to a war-ridden world that men of diverse national and racial strains can live together in unity, our unity is not what it ought to be.

Some Americans there are who still count other Americans "foreigners." Many Americans, even those of the second and third generations, have no real sense of "belonging" to their communities. Prejudice and antagonisms daily cause cleavages between classes, races, cultural or religious groups. Racial tensions ever and again break out into violence that is a blot on the nation. There is indeed much yet to be done to make the American dream a reality for all Americans.

In the churches across our country this year earnest study is being made of "The Church and America's Peoples." What can American Christians do to make our peoples really one? Is the basis of unity after all a spiritual thing? And has it failed to become a reality because, in our eagerness to build up the material aspects of a young and growing country, spiritual foundations have been neglected?

These are some of the questions which Dr. Kenneth D. Miller discusses in the mission study book for adults and older young people, *We Who Are America,* recently published interdenominationally through the Missionary Education Movement. Emily Parker Simon deals with some of the same questions for young people of senior age in *Strong as the People.* Through these books and others prepared for use in the younger age groups the church is helped to face its opportunities and its responsibilities in building into our national life the fundamentals of a vital religious faith which furnished the ideals upon which our nation was founded.

This is something of a unique experience in mission study. It is no remote consideration of a group of people in another section of the country, or even in another part of a local community. The title of the text, *We Who Are America,* is well chosen. We study ourselves. "We" in any given group may represent a dozen different national or racial backgrounds, or "we" may be predominantly of one stock. Some may have been here a bit longer than others. Some may be more easily identifiable as to origin than others. But we are all Americans. And on the whole our differences are probably much less evident, certainly less important, than our similarities.

Calvin Coolidge once said: "Whether one traces his Americanism back three centuries to the *Mayflower* or three years to the steerage is not half so important as whether his Americanism of today is real and genuine. No matter on what various crafts we came here we are all now in the same boat!"

What America is, and is to be, is a responsibility alike of the old-stock Anglo-Saxon American whose forefathers gave a distinctive quality to early American culture and of the first or second generation

*Miss Brown is executive secretary of the department of missionary education of the United Christian Missionary Society.

NOTE: The map on these pages, by Louise E. Jefferson, is used by permission of the Missionary Education Movement. This map in color, size 34½ × 22½ inches, may be had for 25¢ from the Sales Literature Department of The United Christian Missionary Society, Missions Building, Indianapolis 7, Indiana.

American whose gifts may not yet be so completely assimilated but are no less significant. Neither can shirk his obligation as an American. And Christian Americans especially, because of the nature of their faith, have an obligation to work against conflict, prejudice, discrimination, and to leave no stone unturned to help make democratic principles and ideals operative for *every* American.

The upsurge of racial and class tensions we are witnessing today is a serious threat to our unity and a challenge to the church. Dr. Miller points out that there is another trend in our American life, however, which presents an unprecedented opportunity for breaking down differences and for creating new understandings among peoples. This is the widespread redistribution of populations with its resulting cross-fertilization of cultures. Many communities and many families have had first-hand evidence to support this idea—instances where an admixture of peoples in a defense industry settlement or in the armed service has brought new acquaintance and new appreciation of "other" Americans. The churches should not fail to lay hold upon this opportunity to bring good out of a wartime situation.

Through the years the church has served America's peoples through community centers, "Americanization" programs, schools, and other forms of ministry. These have been good and many of them must continue and be strengthened. Today brings new needs. None is more urgent than that the church find ways of helping all Americans to understand each other better and to achieve a unity of common ideals, aspirations, and loyalties which will enable them to make their greatest possible contribution to our national life. Only thus can America make her best contribution to the world.

Silver Linings On a Wartime Journey

By LOIS and GRAY RUSSELL*

TRAVELING to the Belgian Congo by way of South America and South Africa reminds us of a story told by a fellow missionary on furlough in the States. After this missionary had made what he felt to be an impassioned address presenting the needs and opportunities of the mission field, one elderly gentleman commenting on the address said, "You missionaries certainly get some fine trips!"

War conditions have made normal routes impossible. We came to Miami expecting to fly from there on February 16, arrive in Buenos Aires four days later, take a steamer to Cape Town, and travel the remaining 4,000 odd miles from South Africa to Bolenge by rail and river steamers.

Alas! for our plans—we found our places on the plane taken by priority passengers! This delay proved a blessing in disguise. The Edwards', trying again to get to the Congo after their "Zamzam" experience, caught up with us and we were delighted to have companions for the flight.

At Panama, for two weeks we visited or called the airport daily to inquire about the next "hop." One day we ran into Agnes Fishbach in the lobby of our hotel, also off-loaded and on her way to Asunción, Paraguay. Agnes was quite a happy addition to our party; and through a friend of hers, we were invited to stay in the Methodist "Seawall Mission" where we enjoyed the fellowship of the resident missionaries, cooked part of our own meals and got a daily thrill seeing the sun rise over the Pacific!

We had heard that every cloud has a silver lining, and in spite of this and other delays we had several glimpses of the silver, literally and figuratively. We soared over fields of fleecy clouds, through rain clouds and under lowering clouds, thrilled anew with the beauty of the universe and enjoyed every minute of the flight. We left winter in the States for tropical abundance, fertile valleys bordered by snow capped peaks, then on across miles of desert waste before heading east over the barren ridges and snow capped volcanoes and peaks of the Andes. We even enjoyed the half hour coming over the barren hills into Antofagasta, Chile, where our plane dipped and soared with the effect of a roller coaster!

Mrs. Montgomery met us at the airport, and that evening Miss Zona Smith and the McWilliams' came for a visit. The McWilliams' had flown down in January with no delays and what a time we had comparing notes on the trip! The Montgomerys are college mates of ours and of course we had heard of Zona Smith from childhood.

Another glimpse of that silver lining is the unusual privilege of seeing a field of missionary endeavor other than our own. We wish that the groups studying about Latin America could see Miss Zona Smith, retired after many years of faithful service, continuing to live in Buenos Aires and working with her beloved "League of Christian Women," editing their *Guia Del Hogar* (*Guide of the Home*) which has a circulation of more than 2000.

We wish the study groups could go with us to Colegio Ward and see the wonderful spirit of cooperation exemplified by the Disciples and Methodists there. Dr. and Mrs. Aden of the Methodist Board and our own Mr. and Mrs. McWilliams are making a fine contribution to Evangelical Christianity here in Buenos Aires. Graduates of Colegio Ward are taking their places in the life of the Argentine and other South American countries. Almost 1,000 students are enrolled this year in Colegio Ward, approximately 600 being in Colegio Ward proper and 375 in the English speaking division of the school called American Grammar and High School. The ideals which are being instilled in these young people are sorely needed in the world in which they are going to live and work.

In the Union Seminary, Dr. and Mrs. Stockwell of the Methodist Board and our own Mr. and Mrs. Montgomery are again exemplifying Christian brotherhood in the training of religious workers, a cooperation which enables us to give our young leadership a training superior to any we could do alone. The beautiful new seminary building now nearing completion will provide a physical equipment in keeping with the dignity of the work being done.

Besides teaching in the Seminary, Mr. Montgomery is pastor of our Colegiales

Left wing of new Union Seminary building, Buenos Aires. The chapel is in this section of building, on the first floor. The main entrance is to the left of the chapel

Kindergarten conducted by Jorgelina Lozada, left, and assisted by Mrs. Russell, at the right

*Missionaries of The United Christian Missionary Society. The party arrived in Cape Town, June 12.

Church. We thoroughly enjoyed this church with its friendly members, with some of whom we are able to converse in French or English. We have enjoyed the young people's meetings, the women's meeting and talking over school days with the Montgomerys.

We are deeply impressed with the statesman-like way in which the foundations of the church have been laid here in Buenos Aires. In Africa we are accustomed to think in terms of thousands won to Christ and the shepherding necessary to care for such vast numbers. Here in Buenos Aires congregations are not large but the leadership is enthusiastic and well trained, with eyes turned to the future. We have the feeling that the foundations have been well laid and the superstructure is just beginning to emerge. What a tragedy if we fail to reap the harvest because of a lack of missionaries!

We have thoroughly enjoyed the fellowship of our churches here—Cramer, the oldest of our Buenos Aires churches, where Mr. and Mrs. Sarli are doing a fine work; Saavedra, where Mr. and Mrs. Burgos are ministering effectively; Colegiales, where Mr. and Mrs. Montgomery help in addition to their work in the Seminary and counseling with the other churches; and Villa Mitre where Miss Jorgelina Lozada is the charming and capable pastor.

Easter morning we went to Villa Mitre for one of the most inspiring sunrise services we have attended in any land. Beautifully arranged white flowers, reverent worshipers, Christ depicted in the well-lighted window, an impassioned sermon on the risen Christ by Miss Lozada, and the simple communion service all combined to give us a worship experience never to be forgotten.

We wish you could visit Miss Lozada's kindergarten for underprivileged children which she conducts four afternoons a week in addition to her regular pastoral duties. Not content with just a kindergarten, she is hoping to build a Sunday school plant on the recently purchased lot adjoining the church where she can have a nursery to care for babies of working parents, domestic science classes for underprivileged girls, etc.

Knowing that we would be here several weeks, Miss Lozada asked me (Lois) to help with music in her kindergarten. What a thrill I get watching these little Argentine kiddies at work and play—little Rosita, not yet three, talking "baby talk" in Spanish; little Honorio, the best singer of the bunch but far from being a "sissy," and all the others. At first the children couldn't understand why I couldn't talk Spanish, but later they talked to me without expecting much of a reply, calling me the "Señora who plays the piano."

On the evening of May 3 the Montgomerys and Stockwells gave a delightful reception in the Social Hall of the Colegiales Church, honoring the missionaries passing through Buenos Aires en route to Africa and China. Our party of four Disciples had grown to twenty-five missionaries, including Southern Presbyterians, Brethren, Swedish Alliance, Northern Baptists (China) and two Y. M. C. A. secretaries, all awaiting the same steamer to Cape Town. We spent a most enjoyable evening visiting with local missionaries of various Boards and other Christian workers.

Word has just come that our steamer is in port and we hope soon to be traveling again on our way to Bolenge. We are grateful for this "fine trip" giving us the opportunity of seeing our work in Buenos Aires, a work of which we as a people can be justly proud.

It Blesseth Him That Gives and Him That Takes

By ELSIE THOMAS CULVER*

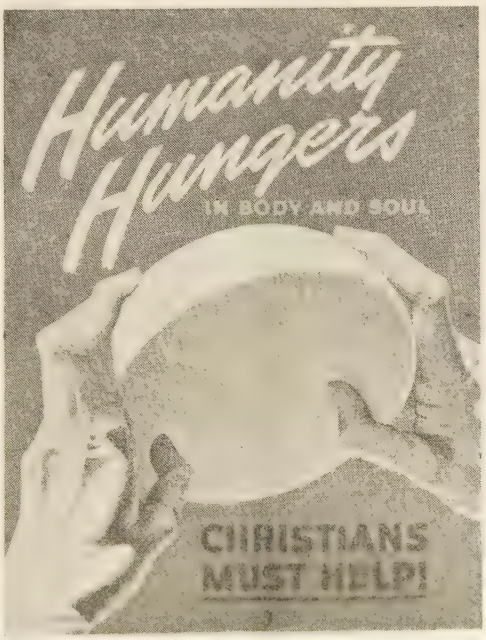
WHEN Governor Lehman of New York was appointed last year to head up the administration of post-war relief and rehabilitation for the United States, the Federal Government gave its official recognition to the fact that it was time to be thinking in such terms. Involved is the immediate problem of relief in countries retaken from the Axis in the present Allied offensive.

For the governmental agencies, the question of immediate rations for those who willingly cooperate is an important military strategy. But unless we are willing to rest our hopes for the future of the world on a basis of economic strategy, unless we are willing that the next peace be dictated by economic rather than spiritual mandates, the moment is just as urgent for the churches of the free countries as it is for the governmental agencies.

For years now, people within the church have been studying possible bases for a just and durable peace. Housewives, merchants, teachers, munitions workers, have delved into the recommended reading and come back, almost pathetically, with the question, "But what can *I* do?" Few of us will sit at the council table. And we have a suspicion that the senators right now are too busy to pay very much attention to our letters.

One thing that we can do—and it is most urgent that we do that—is to demonstrate our belief, as Christians, in the brotherhood of man, by ministering to those non-combatants who are bearing so much of the suffering in the embattled nations. It is our part to establish in the hearts of men the spiritual basis of a just and durable peace, by showing them that as Christians we really care.

There are those who maintain that the feeding program in North Africa, Sicily, and in Italy, Greece and France as their doors are reopened, will be so vast that only government action can hope to handle the situation. This is probably true. But the governmental action will probably never receive the humanitarian credit that it actually deserves. The food thus given will always be under the suspicion that it is to be credited only partly to brotherly concern, and partly—how large a part is hard to say—to the strategy of power politics.

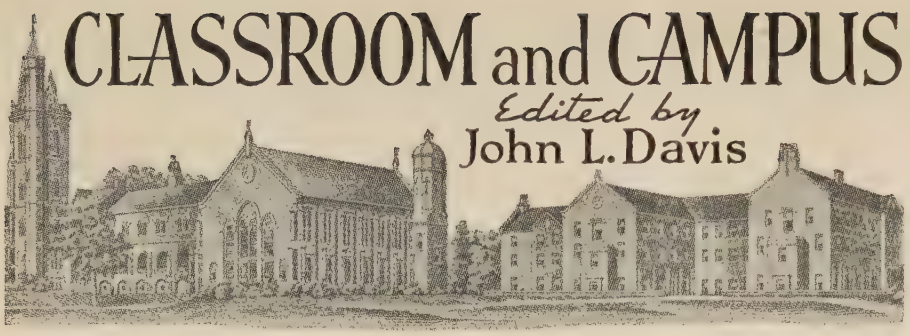


In the face of this situation, Christians must continue to give, and give more willingly, more generously than ever, through the one channel which avowedly administers all its help in the name of brotherly love and of that alone.

We must continue to share, so far as the mere giving of money from our relative abundance permits, the soul-sickening torments of fellow-Christians in the war areas. We must be on hand with shelter, food, and spiritual comfort for the mother, of whatever nation or belief, fleeing with her little brood from the path of the onrushing army. We must furnish peasants with seeds and tools, that they may replant their land. We must be sure the Scriptures are available to those who so sorely need their comfort. We must make it possible for the missions, and the churches devastated by the war, to carry on their ministrations in the name of Christ.

Mobile, undesignated funds which can be quickly transferred to new areas of need as they open up, are urgently necessary for the work of the agencies which administer relief on behalf of the church.

*With the Church Committee on Overseas Relief and Reconstruction.



LOSS of the brilliant and unstinted services of Dr. Raymond F. McLain as president of the Board of Higher Education will be deeply regretted by all friends of the cause of Christian higher education. Dr. McLain has accepted a commission in the United States Navy and has resigned his place of leadership in the Board. He will return to the presidency of Transylvania College, however, after the war and has been granted a leave of absence.

Dr. McLain was re-elected to the presidency of the Board of Higher Education at its annual meeting in May where there were many expressions of appreciation of his leadership and his indefatigable work.

Dr. M. E. Sadler, president of Texas Christian University, succeeds Dr. McLain as president of the Board of Higher Education.

Drake University
Des Moines, Iowa

Oreon E. Scott of St. Louis has established a full maintenance scholarship at the Bible College of Drake University for the coming year which carries a stipend of $500 to be used in payment of tuition and other necessary expenses. It will be known as "The Oreon E. Scott Scholarship for Ministerial Training."

The purpose of the scholarship is "to encourage a more adequate and better trained ministry for the Church of Christ (Disciples)," and in order to be eligible, an applicant must be a graduate of a college affiliated with the Disciples of Christ and hold a bachelor's degree or its equivalent.

Bible College of Missouri
Columbia, Missouri

Dean Carl Agee has been preaching at the Centralia Christian Church since the departure of C. Allan Burris to the Harrisonville Christian Church. Wade Hampton of Marceline, Missouri, has been called to Centralia and has begun his ministry there.

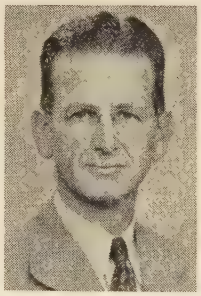
A series of lectures on the New Testament were given by Dean Agee at the Greater Kansas Ministers' Institute held on the campus of the University of Kansas City on June 22-24.

Dr. Isadore Keyfitz is teaching "Life and Literature of the Old Testament" and "Fundamental Moral and Religious Values" for the first six weeks' Summer Term.

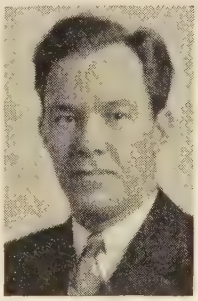
Lynchburg College
Lynchburg, Virginia

Dr. Raymond Morgan has been appointed head of the Department of Religion, and Dean of Students at Lynchburg College. Dr. Morgan was professor of religion and personnel director in College of the Ozarks, 1941-43, and associate professor of Social Science at Atlantic Christian College 1937-41. He was pastor of the Evanston Christian Church and the Oakton United Church in Evanston.

Dr. Morgan succeeds Barton Hunter in this position. Mr. Hunter resigned to return to a pastorate.



L. A. Brown



R. F. McLain

Dr. Brown, dean and head of the biology department at Transylvania, will serve as acting president during the absence of Dr. McLain in the Navy. He will also continue as dean of the college.

Sixty-three students enrolled in the Lynchburg College Summer Acceleration Program. This number included students enrolled in the regular session, freshmen students, and public schoolteachers from nearby communities.

Transylvania College
Lexington, Kentucky

Dr. Clifford H. Plopper, for 20 years professor of history of religions at Nanking University in China, has been named head of the Transylvania College's Department of Religion and Philosophy, succeeding Dr. Herndon Wagers, who has been granted military leave.

Dr. Wagers, head of the school's religion-philosophy work, has been granted a commission as a lieutenant junior grade in the United States Navy and reported on Friday, July 16, at Williamsburg, Virginia, for the Navy Chaplain's School.

His wife, Margaret Newnan Wagers, former dean of women and assistant professor of history at Transylvania, recently resigned her post there, too.

In announcing Dr. Wagers' release today, President Raymond F. McLain said he had been granted military leave and would return to Transylvania at the end of the war.

Phillips University
Enid, Oklahoma

In anticipation of enrolling its greatest number of students, both graduate and undergraduate, the university has made numerous improvements in its Bible College building; interior decoration, new floors, and exterior trimming.

When the fall semester opens, September 6, two new faculty members will be at work; Miss Lorraine Hood, instructor in Art, and Miss Pluma Overholser as women's counsellor. Professor M. E. Carey, Band Director, also returns in September after a year of graduate study.

As a part of the enlarged civilian program at Phillips, new courses will be offered in such fields as "Church Architecture," "Church Music," and "Literature in Religious Work." These courses will be taught by Professor Ben Watkins, Leo Pysher, and Miss Harriet Spriggs.

August short-term enrollment showed 257 students for the summer total, both terms, the largest number of students in the past ten years. The student body was made up of Bible College students, pre-induction age Liberal Arts students, and teachers.

Dean Stephen J. England and Dr. Robert Martin, of the Bible College, were guest speakers at the Ozark Mountain Bible Conference, Inspiration Point, Arkansas, August 8-13.

General enrollment interest was excellent in August, and two fields of study at Phillips were attracting much attention; the B.S. degree courses in religious education; and the V-12, chaplaincy training program for men ready to enter seminary.

Professor W. L. E. Shane, the first student ever enrolled at Phillips University, has just completed twenty years of Bible teaching in the Enid, Oklahoma, high school. Recently the community honored him for his services. Twenty denominations cooperated in the enterprise. Professor Shane has prepared his own handbook, "Everybody's Bible Guide," and three thousand students have sat in his classes.

Butler University
Indianapolis, Indiana

Dr. William F. Rothenburger, pastor of the Third Christian Church, addressed candidates for degrees at the Butler University summer school commencement July 31 in Sweeney Chapel of the College of Religion building.

Dr. Rothenburger spoke on "Responsibilities and Opportunities of the Trained Mind." Degrees were conferred by Dr. M. O. Ross, university president. The invocation and benediction was by Dr. Frederick D. Kershner, dean of the college of religion.

Undergraduate students who were candidates for degrees totalled 55 and graduate students totalled 21.

Co-eds at Butler led the men students in university scholastic averages for the second semester of the 1942-43 school year according to figures released by Dr. C. R. Maxam, registrar.

Bethany College
Bethany, West Virginia

The selection of Bethany College as a Navy V-12 training center has made necessary many additions to the faculty. Dr. George W. Bennett, the new associate professor of chemistry, comes from Washington and Jefferson College where he served as head of the chemistry department. Allen Simmons, formerly on the faculty of the Carnegie Institute of Technology, holds the Civil Aeronautics Administration Certificate to teach all ground school subjects. Miss Elizabeth M. Lewis, who was formerly business manager at Ohio Northern University, will be associate professor of business administration. Other appointments to the faculty include George Callendine, Jr., of Wheeling, W. Va., instructor in mathematics and physics; John Cluss of Uniontown, Penn., instructor in mathematics; Harry Hickman of Wilkes Barre, Pa., instructor in mathematics and physics; Bradford Tye of Linsley Institute of Wheeling, instructor in mathematics and physics; Jay Potter of Wellsburg, W. Va., instructor in education; Miss Hilda Sarver of Mercer, Pa., instructor in chemistry; Craig Sipe of Morristown, Ohio, instructor in mathematics and physics; and Miss Elizabeth Murphy, associate in Biology.

Among the 550 students enrolled in Bethany College there are 335 navy men and 225 civilians. Since the emphasis is on education rather than military training, the liberal arts program will still be in operation. Other courses required by the government will be added to the standard liberal arts program.

A meeting of a Southern Hemisphere Chapter of Lynchburg College Alumni was held in Buenos Aires, Argentina, April 22, 1943, in the home of Mr. and Mrs. J. D. Montgomery. A picture of the group attending includes (left to right) Mr. and Mrs. H. Gray Russell, enroute to their home in the Belgian Congo, Africa; Mr. and Mrs. J. D. Montgomery, who are in their 18th year of missionary work in Buenos Aires; and Harry Hamlette, Economic Analyst attached to the American Embassy at Asunción, Paraguay.

Texas Christian University
Fort Worth, Texas

Dr. C. F. Cheverton, president and member of the faculty of Chapman College for some 20 years, will join the faculty of Brite College of the Bible this fall as professor of Old Testament. Dr. Cheverton holds the A.B., A.M. and D.D. degrees from Drake, the Ph.D. from Boston University, and the D.D. from the Pacific School of Religion.

Approximately 250 boys in the Navy's new V-12 program reported to T. C. U. July 1. Most of the boys are from Texas, but points as far distant as San Francisco are represented in the enrollment. T. C. U. will operate on a year-around schedule as long as the Navy's program is maintained, with semesters opening July 1, November 1, and March 1.

Dr. Fred West is to head the Department of Bible in the College of Arts and Science. This is the work that had been planned for Dr. Granville Walker, who has accepted the pastorate of the University Christian Church.

Dr. West has received his Ph.D. from Yale Divinity School in June. He did his undergraduate work in Lynchburg College in Virginia and is well known to President M. E. Sadler. His father was one of the pioneer preachers of the Disciples of Christ in Virginia. Dr. West is thoroughly grounded in the background of the Disciples' History and Tradition. His work will begin with the November term.

All of the friends who have known Dr. C. A. Burch during his past year of service in T. C. U., and among the Texas churches, will be pleased to know that he will be in Texas and in T. C. U. again next session. His work of teaching begins November 1.

Health Club at Mexican Institute

By E. G. LUNA*

LAST December we, at the Mexican Christian Institute, were told that all WPA help in our various clinics would end on January 1; and that unless we organized a volunteer service composed of women from our district, the nurses would have to do all the work by themselves. We presented this need to the Parent's Forum and explained to the group that several women were needed to help the nurses on a volunteer basis. We furthermore explained that the work was very hard since it consisted of calling on clinic patients from house to house, receiving them at the clinic, weighing babies, taking their temperature, and taking some courses in which they would learn all this routine. The time required of each volunteer between three to six hours a week.

It was explained that due to the war we were experiencing a very serious shortage of nurses and for that reason we would have to do something ourselves to keep our community healthy. An appeal was made to them on the grounds that it was time for this colony to do something for itself, and consequently all of us should be willing to serve in one way or another. After we got through with the presentation of our case, ten women responded with enthusiasm. A week later, under the leadership of Miss Jacqueline Sellars, public health nurse of this area, courses were started and seven more women joined the group.

At the completion of the first course, all the members received Red Cross buttons for services rendered to the community. They bought their white uniforms with their own money and organized themselves into a health club. They have been serving the community for a period of eight months. Their work has been successful in that clinics are better managed because they have taken a personal interest. The 17 women are representatives of the colony. Irrespective of their religious affiliation all of them are working to help the community in matters of health.

*Director of the Mexican Christian Institute, San Antonio, Texas.

Nurse Sellars gives a lesson on child care to members of the Health Club

Outdoor recreation at the Girls' Camp

Victory Gardens at Summer Camp

By JESSIE M. BURKE*

HOW eagerly the children of the Cleveland Christian Home looked forward to the splendid opportunities offered by the Boys' Camp, 35 miles northeast of Muskegon, Michigan, on Campbell Lake in Oceana County, and the Girls' Camp at Stony Lake, Michigan, just 30 miles from the boys.

Plans were made so that when school closed everything would be ready for the children to leave for Michigan. Gasoline rationing and tire conservation brought a transportation worry in sending 100 children to Camp. Since the Cuyahoga County Masonic Groups last year helped to solve this problem, they again responded with round-trip tickets for 100 children to enjoy the sunshine, fresh air, and the much-needed outdoor program at Camp.

At both camps the cabins are of modern style with windows tightly screened and arranged for cross ventilation. At the Boys' Camp there is a main lodge with a large recreation room, dining room and kitchen. One of the favorite spots on cool or rainy evenings is around the huge fireplace. At the Girls' Camp, in addition to the main building, which shelters the kitchen, dining room, living room, and five bedrooms, there are two buildings for sleeping purposes only, and the laundry. On one side of the three cottages flows Stony Channel, a narrow strip of water joining Stony Lake and Lake Michigan. On the other side, two lawns stretch out in terraced form, thus providing two level greens perfect for croquet. The girls were proud of these lawns and helped greatly in keeping them lovely.

Like in any Camp, the children arose early. It wasn't all play—just the right combination of work and play. Recreation did not begin until every cottage was spic and span. Each morning and evening the children stood at attention for Flag Drill. At the Boys' Camp there is an outdoor chapel where devotional services were held each evening, giving thanks to God for his love and care. Morning and evening devotions were observed at the Girls' Camp. Despite the many hours engaged in outdoor work, there was ample time for swimming, hiking, fishing, and other activities to develop leadership and character.

This year there were Victory Gardens. Both the boys and girls planted, cultivated and harvested their camp food. The girls also enjoyed their first experience of canning. In fact, Mr. Thorpe and a few of the boys went to camp early and planted twenty-five bushels of seed potatoes so they might harvest plenty of potatoes for the Home. Without a doubt, some of the cans which will find their place upon the Cleveland Home pantry shelves will be those canned by the girls.

On September 1, the girls and boys returned to the Home with tanned bodies and indelible memories of a most beneficial and enjoyable camp experience. One said: "During the entire summer at Camp, teamwork was prevalent in everything we did. The 'Buddy System' was observed with an older boy or girl assuming personal oversight and responsibility of a younger girl or boy for swimming, hiking, etc." Another said: "It is one of the privileges of camp life to seek natural beauty and try to transplant it into our own lives. Those hikes gave a soul to the universe and wings to our minds. Here we all learned to play games which required skill and teamwork; also to develop hobbies. I will always look back upon my months at Camp with happiness and inspiration."

E. O. Thorpe was in charge of the Boys' Camp. Mrs. Thorpe had to organize the entire camp program because of lack of help. Mary Lee Dick, a member of the National Honor Society, and one of the older girls in the Home, proved a very capable assistant.

*Publicity Director, National Benevolent Association.

N. B. A. News

MISS GLEN HARTER, superintendent of the Emily E. Flinn Home at Marion, Indiana, says: "Our greatest concern is our long waiting list! We have five emergency cases before us. One cannot stand in the presence of a little old lady who, for some ten years has been on our waiting list, now nearing her 90th birthday, each time refusing to enter when there is a vacancy because she felt someone else needed the room more than she, without feeling a sense of humility that the churches have not met this situation. In the case of this lady we feel something must be done, and immediately! So we are taking one of our larger rooms, cutting in a window and putting in a partition to make a little more room, and pray we are not too late. This will solve only one problem. We still have nineteen on the waiting list!" Miss Harter's May report stated: "The room over the elevator shaft has been completed at a cost of $248. We have our new hospital bed in the room and it is a very comfortable and cheery room."

This reveals that every available nook and corner of the present building is being utilized to meet most pressing emergencies.

Now, a new wing is most essential! When a representative committee appeared before the Commission on Budgets and Promotional Relationships in Indianapolis early in May, it immediately granted permission to appeal to all churches in the Northeast Area; namely, Ohio, Indiana, Michigan, West Virginia, New Jersey, New York, and Pennsylvania, for $50,000 for this new addition to the Emily E. Flinn Home, thus greatly en-

(*Continued on page* 40.)

One of the attractive cottages at the Boys' Camp

MRS. HOMER GAMBOE, Disciple missionary at Bilaspur, C. P., India, writes that an Air Force Captain from our church at Corvallis, Washington, who was stationed in India, wrote back home for addresses of our missionaries, and then got in touch with them. A visit of this Captain and three other American soldiers was planned for July. Mrs. Gamboe suggests that pastors who know of boys serving in India should send their names and serial numbers to WORLD CALL. If this is done the names will be forwarded to our missionaries, and an effort will be made to bring them into contact with the Missions wherever that is possible. There are thousands of American boys in India at the present time.

When the Fall semester opens at Transylvania, "Jamie" Henderson will be among the students. She will complete her A.B. degree.

Preparations are being made for Mr. and Mrs. Donald Edwards and Mr. and Mrs. Joe Whitmer, recently appointed missionaries for Africa, to sail soon for Belgian Congo. There is a possibility that Agnes Rogers, nurse, will accompany them though this is not definitely announced.

Margaret Lawrence and Mrs. Edna Gish arrived safely in Buenos Aires, thus completing the first part of their journey to West China. They had an enjoyable visit in Argentina and many interesting experiences.

The General Secretary of the National Christian Council of China, W. Y. Chen, has requested that Mrs. Gish be assigned to work as secretary of the National Committee on Christian Education, and in Wartime and Relief Service in connection with the churches. It is felt that the women of the churches in China could be doing much Christian work if they had someone like Mrs. Gish to promote definite projects among the churches of Free China. Mrs. Gish will have headquarters in Chengtu.

Josepha and Stella Franklin, who were missionaries in India from 1893 until 1936 when they retired, have entered the Emily Flinn Home at Marion, Indiana. We wish for them much happiness in their new surroundings.

Mr. and Mrs. Hugh J. Williams and their two children, missionaries to Puerto Rico, left Miami on July 22 and arrived in San Juan, Puerto Rico, the next day. Mr. and Mrs. Williams described their trip as being "delightful—clear sky, smooth flying and no violently sick passengers among the 30 aboard at 9,000 feet altitude most of the time." They spent the night en route in Haiti. The addition of this missionary family to the limited staff in Puerto Rico is most welcome.

W. Remfry Hunt, retired missionary to China, was honored with the degree of Doctor of Divinity at the commencement exercises of the Baptist Theological Seminary at Los Angeles. His address was given on "The New Creative Hour in Missions."

The newly appointed secretary of missionary organizations-education for the state of Alabama is Mrs. G. R. Harsh, Sr., who succeeds Mrs. J. R. Jolly. Mrs. Harsh makes her home in Birmingham.

In Michigan, Mrs. E. W. Richards is succeeded by Mrs. Allan W. Hersee, Pontiac, Michigan.

At the Central Church of Christ in New York, on July 11, Mrs. George Earle Owen was ordained to the Christian ministry. The service was conducted by Ira W. Langston, pastor of the church, George Earle Owen and James E. Craig.

Mrs. Owen's graduate study has been done at Teachers College, Columbia, and at Union Theological Seminary, New York City. She and her husband are to go to Argentina soon as missionaries of The United Christian Missionary Society.

On June 12 at 4 p.m., the following cable was received at the Missions Building from "overseas": "ARRIVED SAFELY—Russell Edwards." Welcome news, indeed! Mr. and Mrs. Russell and Mr. and Mrs. Edwards left Buenos Aires on May 18. It was to take them about three weeks more before they arrived at their final destination—Bolenge, Belgian Congo.

We are sorry to learn of the passing of Mrs. M. E. Plunkett, mother of Mrs. Walter Haskell, on June 7. Mrs. Plunkett had been ill for several months. Mr. and Mrs. Haskell returned from China in 1941.

A letter from Hattie Menzies carries the following news: "You may be interested in knowing I have two new grandsons: David Menzies and wife, a son, March 20, Lorue Bruce. David goes into service in Canada. Walter Paul Menzies and wife, a son, May 21, Walter Paul, Jr. Walter is an instructor in bombing planes. So I have a son in each army—Canadian, British and U. S. A. Robert is on 'Burma Border Warfare!'"

Mrs. G. W. Muckley, mother of Margaret Lawrence, missionary now en route to West China, suffered an illness recently which resulted in her death on August 5. Mrs. Muckley was living with a daughter in Grand Rapids, Michigan. She has spent most of the past few years with a son in China, both returning to this country last year.

Mrs. Muckley was the widow of George W. Muckley, for many years secretary of the Board of Church Extension. Before her marriage to Mr. Muckley, she was state secretary of the women's missionary work in Missouri.

She is survived by two daughters and two sons by a former marriage to O. W. Lawrence.

The Christian Board of Publication has announced the resignation of Herbert L. Minard as editor of *The Front Rank*. Mr. Minard, who has been with the Christian Board since 1936, goes to China for service with the Y. M. C. A.

Donald and Ruth Hamilton Edwards (left) recently visited the Hillside Avenue Church, Wichita, Kansas, of which Ruth is the Living Link Missionary. The minister, J. Barbee Robertson, and Mrs. Robertson, pause to examine with Donald and Ruth, an African village in miniature, used as table decorations at a luncheon. Mr. and Mrs. Edwards expect to leave soon for the Belgian Congo.

World Call Honor Roll

CHURCHES totalling 754 succeeded in placing themselves on the National WORLD CALL Honor Roll which closed June 30, 1943. This is a gain of 63 over last year.

First place, in the number of subscriptions, is held by Wilshire Church, Los Angeles, with 315 subscriptions, Dr. S. R. Braden, minister. In second place is Hollywood-Beverly Church, Los Angeles, with 259 subscriptions. Dr. Cleveland Kleihauer is the minister. First Church, Portland, Oregon with Dr. Thompson Shannon as minister, is in third place with 256 subscriptions.

In the schedule which appears below, churches are grouped according to size of membership, and it is just as significant an achievement to be in the top ten churches of, for instance, Group G with 200 members or less, as it is to hold a relative place in Group A.

Group A, 2100-5970 Members

	1942	1943
Fort Worth, Texas, First	237	244
Des Moines, Iowa, University	147	179
Dallas, Texas, East Dallas	156	159
Lexington, Kentucky, Central	121	146
Seattle, Washington, University	222	122
Kansas City, Missouri, Independence Blvd.	64	94
Tulsa, Oklahoma, First	71	53
Kansas City, Missouri, Linwood Blvd.	34	46
Kansas City, Missouri, Country Club	15	28
Canton, Ohio, First	24	25

Group B, 1600-2100 Members

Louisville, Kentucky, First	160	172
Houston, Texas, First	154	143
Cleveland, Ohio, Euclid Ave.	131	123
Akron, Ohio, High St.	79	98
Indianapolis, Indiana, Third	86	90
Washington, D. C., Ninth St.	77	84
Oklahoma City, Oklahoma, First	54	79
Yakima, Washington, First	85	77
St. Louis, Missouri, Union Ave.	71	76
Springfield, Missouri, South St.	70	57
Ponca City, Oklahoma, First	55	52

Group C, 1100-1600 Members

Los Angeles, California, Wilshire	161	315
Los Angeles, California, Hollywood-Beverly	227	259
Portland, Oregon, First	163	256
Washington, D. C., National City	125	240
Miami, Florida, First	124	208
Frankfort, Kentucky, First	85	181
Indianapolis, Indiana, Central	130	178
Huntington Park, California	171	145
Wichita, Kansas, Central	55	137
Dallas, Texas, Oak Cliff	117	114
Atlanta, Georgia, First	126	109
San Diego, California, Central	82	100
La Fayette, Indiana, First	56	92
Richmond, Indiana, First	42	92
Eugene, Oregon, First	104	88
Nashville, Tennessee, Vine St.	77	80
Kinston, North Carolina, Gordon St.	56	75
Salem, Oregon, First	52	75
Danville, Illinois, Central	41	73
Detroit, Michigan, Central-Woodward	69	73
Decatur, Illinois, Central	53	69
San Antonio, Texas, Central	61	66
Colorado Springs, Colorado, First	46	64
St. Joseph, Missouri, First	73	61
Wichita Falls, Texas, First	102	61
Denver, Colorado, Central	34	60
Kansas City, Missouri, Jackson Ave.	50	57
Kansas City, Missouri, Oak Park	29	54
Harrodsburg, Kentucky	51	51
Cleveland, Ohio, Lakewood	31	51
Lima, Ohio, South Side	24	51
Bakersfield, California, First	46	50
Jacksonville, Illinois, Central	13	49
Columbia, Missouri, First	60	47
Alliance, Ohio, First	50	46
Bloomington, Indiana, First	46	41
Indianapolis, Indiana, Olive Branch	16	39
Champaign, Illinois, University Place	42	38
Beatrice, Nebraska, First	30	36
New Castle, Indiana, First	86	35
Hutchinson, Kansas, First	41	35
Atchison, Kansas, First	20	33
Indianapolis, Indiana, Centenary	38	32
Wheeling, West Virginia, First	25	32
Warren, Ohio, Second	21	31
Pittsburg, Kansas, First	30	30
Mayfield, Kentucky, First	18	28
Paris, Kentucky	41	27
Bedford, Indiana, First	22	26
Springfield, Missouri, Central	33	25
Hammond, Indiana, First	33	24
Youngstown, Ohio, First	31	24
Charlestown, West Virginia, Boyd Memorial	28	24
Amarillo, Texas, First	17	23
Enid, Oklahoma, Central	28	22
Lincoln, Illinois	32	20
Mt. Vernon, Ohio, Vine St.	16	20

Group D, 700-1100 Members

Atlanta, Georgia, Peachtree	154	147
Glendale, California, Central	96	134
Wichita, Kansas, Hillside	100	129
Fresno, California, First	106	128
Los Angeles, California, Highland Park	110	121
Indianapolis, Indiana, Downey Ave.	108	117
Pasadena, California, Central	98	115
Sharon, Pennsylvania, Central	39	112
Anderson, Indiana, Central	114	110
Alhambra, California, First	62	109
Des Moines, Iowa, Central	88	108
Indianapolis, Indiana, University Park	63	102
Bartlesville, Oklahoma, First	59	101
Ashland, Kentucky, First	119	100
Tulsa, Oklahoma, Memorial	76	99
Long Beach, California, East Side	125	91
Pomona, California, First	81	85
Warren, Ohio, Central	71	85
Peoria, Illinois, Glen Oak	82	84
Centralia, Illinois, First	60	82
Topeka, Kansas, First	54	78
Birmingham, Alabama, First	35	77
Hopkinsville, Kentucky, Ninth St.	51	77
Richmond, Virginia, Hanover Ave.	91	75
Knoxville, Tennessee, First	49	70
Memphis, Tennesse, Central	57	70
Memphis, Tennessee, Linden Ave.	66	69
Parsons, Kansas, Central	62	68
Winchester, Kentucky, First	72	68
Corpus Christi, Texas, First	71	67
Independence, Kansas, First	86	64
Marshalltown, Iowa, Central	40	63
Newton, Kansas, First	40	60
Richmond, Kentucky, First	55	60
Martinsburg, West Virginia, Winchester Ave.	23	60
Jackson, Mississippi, First	77	58
Modesto, California, First	65	57
Dayton, Ohio, Central	54	57
Keokuk, Iowa, First	33	56
Mt. Sterling, Kentucky, First	69	56
Hagerstown, Maryland, First	59	56
Fort Worth, Texas, University Place	38	56
Washington, North Carolina, First	25	54
Newark, Ohio, Central	52	54
Youngstown, Ohio, Central	36	54
Denver, Colorado, South Broadway	59	53
Tyler, Texas, First	57	53
Twin Falls, Idaho, First	43	52
Kansas City, Kansas, Central	56	52
Austin, Texas, Central	98	52
Charleston, Illinois, First	47	51
Omaha, Nebraska, First	51	51
Mansfield, Ohio, First	52	51
Chattanooga, Tennessee, First	30	51
Franklin, Indiana, Tabernacle	74	50
Enid, Oklahoma, University Place	51	50
Little Rock, Arkansas, First	41	49
Memphis, Tennessee, McLemore Ave.	38	49
Beaumont, Texas, Washington Blvd.	40	49
Spokane, Washington, Central	40	49
Kansas City, Missouri, Central	50	48
Bluefield, West Virginia, First	54	47
Walla Walla, Washington, Central	43	46
Lima, Ohio, Central	70	45
San Diego, California, University	54	44
Jacksonville, Florida, First	42	44
Anderson, Indiana, East Lynn	18	44
Oklahoma City, Oklahoma, Crown Heights	47	44
Mattoon, Illinois, First	6	43
Huntington, Indiana, Central	36	42
Kokomo, Indiana, Main St.	33	42
Moberly, Missouri, Central	39	42
Shawnee, Oklahoma, First	36	42
Santa Ana, California, First	37	40
Rushville, Indiana, Main St.	42	40
Fort Wayne, Indiana, West Creighton	33	39
Stockton, California, First	39	38
Dallas, Texas, Mt. Auburn	34	38
El Paso, Texas, First	34	38
Port Arthur, Texas, First	25	38
Marion, Indiana, First	26	37
Palestine, Texas	52	37
Portsmouth, Ohio, First	22	36
Longview, Texas, First	28	36
Elkhart, Indiana, Central	36	35
Omaha, Nebraska, North Side	31	35
Peoria, Illinois, Central	34	34
South Bend, Indiana, First	39	34
Maryville, Missouri, First	20	34
El Reno, Oklahoma, First	22	33
Roanoke, Virginia, Belmont	23	33
Connersville, Indiana, Central	14	32
Crawfordsville, Indiana, First	37	32
Terre Haute, Indiana, Central	38	32
Winfield, Kansas, First	39	32
Lincoln, Nebraska, First	48	32
Ashland, Ohio, First	32	32
Litchfield, Illinois, Union Ave.	27	31
Logansport, Indiana, Ninth St.	32	31
Martinsville, Indiana, First	27	31
Fort Scott, Kansas, First	11	31
Ravenna, Ohio, First	24	31
Wilmington, Ohio	24	31
Blackwell, Oklahoma, First	24	31
Muskogee, Oklahoma, First	37	31
Dallas, Texas, Greenville Ave.	42	31
Pampa, Texas, First	38	31
Beckley, West Virginia, First	24	31
Augusta, Georgia, Central	11	30
Decatur, Illinois, First	26	30
Vincennes, Indiana, First	32	30
Kansas City, Missouri, Budd Park	19	30
Cincinnati, Ohio, Norwood	30	30
Arkansas City, Kansas, Central	12	29
Marshall, Missouri	31	29
Akron, Ohio, North Hill	26	29
Des Moines, Iowa, Highland Park	30	28
Jefferson City, Missouri, Capitol Ave.	24	28
Du Quoin, Illinois, First	18	27
Michigan City, Indiana, First	27	27
Boone, Iowa, Central	22	27
Fulton, Missouri, First	38	27
Mt. Carmel, Illinois, First	23	26
Stillwater, Oklahoma, First	23	26
Washington, Pennsylvania, First	21	26
Okmulgee, Oklahoma, First	36	25
Bristol, Virginia, First	20	25
Galesburg, Illinois, First	33	24
Springfield, Illinois, First	23	24
Ottumwa, Iowa, Davis St.	23	24
Lock Haven, Pennsylvania	33	24
Abilene, Texas, First	35	24
Huntington, West Virginia, Central	22	24
Bloomington, Illinois, First	23	23
Lebanon, Indiana, Central	18	23
Emporia, Kansas, First	30	23
Cleveland, Ohio, Franklin Circle	53	23
Tipton, Indiana, West St.	26	22
Owensboro, Kentucky, First	27	22
Kansas City, Missouri, University Heights	18	22
Chickasha, Oklahoma, First	21	22
Indianapolis, Indiana, Seventh	25	21
Cedar Rapids, Iowa, First	22	21
Independence, Missouri, First	36	21
Elyria, Ohio	11	21
Zanesville, Ohio, First	34	21
Butler, Pennsylvania, North St.	15	21
Lubbock, Texas, First	32	21
Peru, Indiana, First	15	20
Wilson, North Carolina, First	4	20
Waco, Texas, Central	37	20

Group E, 400-700 Members

Seattle, Washington, First	75	104
Tulsa, Oklahoma, Wheeling Ave.	49	93
Gary, Indiana, Central	45	86
Portland, Oregon, Mallory Ave.	36	84
Whittier, California, First	131	82
Muncie, Indiana, Jackson St.	77	82
Lexington, Kentucky, Woodland	81	80
Mobile, Alabama, First	58	78
Mexico, Missouri, First	78	76
Tacoma, Washington, First	63	71
Springfield, Ohio, Central	55	69
Vancouver, Washington, First	55	69
Albany, Oregon	47	68
Columbus, Ohio, Wilson Ave.	44	66
Roanoke, Virginia, First	63	66
Longview, Washington, First	34	63
Oakland, California, First	56	62
Dallas, Texas, Preston Road	40	62
St. Petersburg, Florida, Mirror Lake	66	61
Kankakee, Illinois, Central	26	61
Newton, Iowa	51	61
Oakland, California, Fruitvale	42	59
Berkeley, California, University	41	58
Dallas, Texas, Central	48	58
Richmond, Virginia, Seventh St.	54	56
Washington, D. C., Columbia Heights	53	55
Pasadena, California, Washington	60	54
Klamath Falls, Oregon	17	54
Evansville, Indiana, First	49	53
Fremont, Nebraska, First	60	53
Beaumont, Texas, First	57	53
Kansas City, Missouri, Memorial	30	53
Union City, Indiana	45	50
Paducah, Kentucky, First	51	50
Clinton, Missouri, First	43	49
Cincinnati, Ohio, Evanston	42	49
Wenatchee, Washington, Central	55	49
Salina, Kansas, First	12	49
Orange, California, First	29	49

	1942	1943
El Dorado, Kansas, First	57	47
Greenville, North Carolina, Eighth St.	23	47
Memphis, Tennessee, Decatur St.	49	47
Selma, Alabama, First	55	46
Mishawaka, Indiana, First	28	46
Galveston, Texas, Central	55	46
San Bernardino, California, First	39	45
Nampa, Idaho, First	5	45
Grand Rapids, Michigan, Central	36	45
Portland, Oregon, Central	56	45
Fullerton, California, First	38	44
Olympia, Washington, First	34	44
Princeton, West Virginia, First	51	44
Bell, California, Randolph St.	34	43
Lodi, California	43	43
Boulder, Colorado, First	36	43
Wichita, Kansas, South Lawrence	31	43
Medford, Oregon, First	44	43
Los Angeles, California, McCarty Memorial	22	42
Sacramento, California, First	51	42
Marion, Ohio, Central	38	42
Greenville, Texas, Central	31	41
Norfolk, Virginia, First	41	41
San Jose, California, First	40	40
Louisville, Kentucky, Edenside	37	40
Toledo, Ohio, East Side	41	40
Paris, Tennessee, First	51	40
Houston, Texas, Heights	50	40
Centralia, Washington, First	34	40
Jeffersonville, Indiana, First	28	39
Winston Salem, North Carolina, 4th St.	28	39
Norman, Oklahoma, First	24	39
Sioux City, Iowa, First	34	38
Minneapolis, Minnesota, Portland Ave.	36	38
Bellingham, Washington, First	39	38
Riverside, California, First	31	37
St. Joseph, Missouri, Wyatt Park	29	37
Ardmore, Oklahoma, First	27	37
Waterloo, Iowa, Central	19	36
Hamilton, Ohio, High St.	44	36
Corvallis, Oregon, First	40	36
Ellensburg, Washington	30	36
Henderson, Kentucky, First	28	35
Detroit, Michigan, East Grand Blvd.	44	35
Kalamazoo, Michigan, Park St.	30	35
Toronto, Ontario, Hillcrest	37	35
Quincy, Illinois, First	22	34
Indianapolis, Indiana, West Park	31	34
St. Paul, Minnesota, First	16	34
Tucson, Arizona, First	39	33
Los Angeles, California, Arlington	109	33
Greencastle, Indiana, First	23	33
Lawrence, Kansas, First	23	33
Warrensburg, Missouri, First	46	33
Richmond, Virginia, Battery Park	29	33
Noblesville, Indiana, First	27	32
Valparaiso, Indiana, First	26	32
Covington, Kentucky, First	31	32
Kansas City, Missouri, Ivanhoe	40	32
Billings, Montana, First	33	32
Bozeman, Montana, Grand Ave.	33	32
Lincoln, Nebraska, Bethany	35	32
Pueblo, Colorado, Central	28	31
Tampa, Florida, First	29	31
Marion, Illinois, First	13	31
Spray, North Carolina, First	36	31
Cleveland, Ohio, Collinwood	34	31
Cleveland Heights, Ohio	30	31
Ada, Oklahoma, First	36	31
Paris, Texas, First	23	31
Dallas, Texas, South Dallas	28	31
Vernon, Texas, Central	26	31
Indianapolis, Indiana, Northwood	30	30
Perry, Iowa	33	30
Covington, Kentucky, Madison Ave.	27	30
Poplar Bluff, Missouri, First	25	30
Roswell, New Mexico, First	22	30
Duncan, Oklahoma, First	26	30
Durant, Oklahoma, First	22	30
Tillamook, Oregon	25	30
Temple, Texas, First	25	30
Van Nuys, California, Central	27	29
Lake City, Iowa, Woodlawn	14	29
Corbin, Kentucky	38	29
Carthage, Missouri, First	14	29
Windsor, Missouri	22	29
New Philadelphia, Ohio	25	29
Richmond, Virginia, Cowardin Ave.	12	29
Burbank, California	7	28
Seymour, Indiana, Central	28	28
Baltimore, Maryland, Christian Temple	18	28
Austin, Minnesota	25	28
Cincinnati, Ohio, Walnut Hills	26	28
Denison, Texas, First	35	28
Canon City, Colorado, First	27	27
Taylorville, Illinois, Davis Memorial	25	27
Ames, Iowa	25	27
Lyons, Kansas, First	10	27
Flemingsburg, Kentucky	28	27
Maysville, Kentucky, First	26	27
Fairbury, Nebraska	22	27
Akron, Ohio, East Market St.	30	27
Sapulpa, Oklahoma, First	23	27
Shelbyville, Tennessee, First	23	27
Midland, Texas	25	27
San Antonio, Texas, Southside	24	27
Dundas, Virginia, Perseverance	18	27
Wellsburg, West Virginia, First	32	27
Los Angeles, California, Pico Heights	32	26
Woodland, California, First	12	26
Denver, Colorado, Highlands	21	26
Jacksonville, Florida, Riverside Ave.	11	26
Blue Mound, Illinois	33	26
Chicago, Illinois, Englewood	28	26
Eureka, Illinois	27	26
Rock Island, Illinois, 15th Ave.	20	26
Des Moines, Iowa, Grant Park	33	26
Mason City, Iowa	17	26
Ionia, Michigan	22	26
Cleveland, Ohio, West Blvd.	21	26
Grants Pass, Oregon	23	26
Hoopeston, Illinois, First	32	25
Palestine, Illinois	20	25
Creston, Iowa	23	25
Glasgow, Kentucky, First	20	25
Flint, Michigan, Central	18	25
Kansas City, Missouri, Hyde Park	23	25
West Plains, Missouri, First	23	25
Ashtabula, Ohio	22	25
Bellefontaine, Ohio	13	25
Stow, Ohio	7	25
Toledo, Ohio, Norwood-West End	22	25
Seattle, Washington, West	37	25
Charleston, West Virginia, First	24	25
Bloomington, Illinois, Centennial	15	24
Herrin, Illinois	22	24
Joliet, Illinois, First	22	24
Moline, Illinois, First	26	24
Danville, Illinois, First	11	24
Kansas City, Kansas, Quindaro	24	24
Cynthiana, Kentucky	29	24
Pontiac, Michigan, Central	10	24
Columbus, Ohio, West 4th Ave.	22	24
Nelsonville, Ohio	23	24
Guthrie, Oklahoma, First	39	24
Lawton, Oklahoma, First	18	24
Oklahoma City, Oklahoma, Pennsylvania Ave.	11	24
Johnstown, Pennsylvania, First	24	24
Clarksville, Tennessee, First	24	24
Brownwood, Texas, First	20	24
Lynchburg, Virginia, Euclid Ave.	30	24
Ontario, California, First	28	23
Monmouth, Illinois, First	22	23
Fredonia, Kansas, First	15	23
Shelbyville, Kentucky, First	12	23
Liberty, Missouri	28	23
St. Louis, Missouri, Hamilton Ave.	26	23
Auburn, Nebraska	18	23
Raleigh, North Carolina, Hillyer Memorial	48	23
Athens, Ohio	10	23
Dayton, Ohio, Santa Clara	15	23
Houston, Texas, Magnolia Park	20	23
Texarkana, Texas, Central	15	23
Clifton Forge, Virginia	12	23
North Little Rock, Arkansas	20	22
Greeley, Colorado, First	29	22
Lewiston, Idaho	12	22
Robinson, Illinois, First	26	22
New Albany, Indiana, Central	20	22
Zionsville, Indiana	21	22
Clarinda, Iowa	21	22
Davenport, Iowa, First	22	22
Eldon, Missouri, First	22	22
Marceline, Missouri	18	22
Neosho, Missouri, First	18	22
St. Louis, Missouri, Compton Heights	22	22
Great Falls, Montana, Central	7	22
Grand Island, Nebraska	17	22
Scottsbluff, Nebraska	22	22
Niles, Ohio, First	23	22
Vinita, Oklahoma, First	14	22
Baker, Oregon	8	22
Danbury, Connecticut	20	21
Salem, Indiana, First	24	21
Washington, Indiana, Central	20	21
Des Moines, Iowa, Park Ave.	12	21
Fairfield, Iowa, First	12	21
Alliance, Nebraska	13	21
Steubenville, Ohio, First	26	21
Tonkawa, Oklahoma, First	5	21
McKinney, Texas, First	24	21
Sheridan, Wyoming, First	30	21
Rock Island, Illinois, Memorial	15	20
La Porte, Indiana, First	14	20
Danville, Kentucky	25	20
Ravenna, Kentucky	9	20
Cameron, Missouri	16	20
Smithville, Missouri	19	20
Hastings, Nebraska, First	11	20
Columbus, Ohio, Broad St.	4	20
Girard, Ohio, First	8	20
Middletown, Ohio	28	20
Hollidays Cove, West Virginia	20	20
Milwaukee, Wisconsin, United	5	20

Group F, 200-400 Members

	1942	1943
Portland, Oregon, Kern Park	94	103
Louisville, Kentucky, Bear Grass	61	84
Glendora, California	80	80
Anniston, Alabama, First	12	73
Everett, Washington, Central	38	61
Bremerton, Washington, First	50	58
Bellevue, Pennsylvania	54	57
Phoenix, Arizona, Capitol	34	56
Newport News, Virginia, First	31	56
Little Rock, Arkansas, Pulaski Heights	53	55
Joplin, Missouri, First	50	54
Meadville, Pennsylvania, First	17	52
Covington, Virginia	26	52
Eureka, Kansas, First	50	51
Fresno, California, Belmont Ave.	49	50
Washington, D. C., Park View	57	50
Honolulu, Hawaii, First	57	49
Hiawatha, Kansas, First	40	46
Springfield, Oregon	32	46
Dayton, Washington, First	24	46
New York City, Central	28	45
Puyallup, Washington, First	21	44
Baltimore, Maryland, Calhoun St.	24	43
Fort Morgan, Colorado, First	28	41
Farmville, North Carolina	41	41
Decatur, Georgia, First	20	40
New Orleans, Louisiana, St. Charles Ave.	31	40
Buffalo, New York, University	24	39
Chehalis, Washington, First	34	39
Harlan, Kentucky	27	38
Rocky Mount, North Carolina, First	23	37
Richmond, Virginia, Third	32	37
Shelbina, Missouri	20	36
Montgomery, Alabama, First	34	35
Watsonville, California	24	35
Grand Junction, Colorado, First	32	35
Kansas City, Missouri, Swope Park	31	35
Overland, Missouri	10	35
Richmond, Virginia, Highland Park	39	35
Spokane, Washington, Pacific Ave.	20	35
Los Angeles, California, Cypress Park	26	34
Ventura, California, First	30	34
Willoughby, Ohio	21	34
Danville, Virginia, First	19	34
Portsmouth, Virginia, Park View	8	34
St. Louis, Missouri, Dover Place	35	33
Odessa, Texas, First	11	33
Chico, California	25	33
Muskegon, Michigan, First	21	32
Excelsior Springs, Missouri, Woods Memorial	28	32
Webster Groves, Missouri	28	32
Meridian, Mississippi, First	10	31
Columbus, Ohio, Hilltop	35	31
Okemah, Oklahoma, First	8	31
Wilkinsburg, Pennsylvania, First	11	31
Hampton, Virginia, Chapel St.	19	31
Pennington Gap, Virginia	26	31
Spokane, Washington, North Hill	27	31
Allendale, Illinois, First	23	30
Plattsburg, Missouri, First	25	30
St. Louis, Missouri, First	28	30
Uniontown, Pennsylvania, Central	28	30
Humboldt, Tennessee, Central	25	30
Bluefield, Virginia, Graham	20	30
Martinsville, Virginia, Broad St.	23	30
Richmond, Virginia, Colonial Place	31	30
Clarkston, Washington, First	25	30
Birmingham, Alabama, Ensley	10	29
El Monte, California, First	5	29
Santa Barbara, California, First	19	29
Winter Haven, Florida, First	20	29
Griffin, Georgia, First	23	29
Atlanta, Indiana	32	29
Marion, Iowa	28	29
Ottawa, Kansas, First	9	29
Scott City, Kansas	22	29
Gering, Nebraska, Central	13	29
Hiram, Ohio	21	29
Waynesboro, Pennsylvania	13	29
Radford, Virginia, First	20	29
Clarksburg, West Virginia, Central	27	29
Lanett, Alabama, First	23	28
Russellville, Arkansas	15	28
Redondo Beach, California, S. Bay	7	28
San Francisco, California, First	29	28
Jacksonville, Florida, Edgewood Ave.	20	28
Arcadia, Indiana	21	28
Princeton, Indiana, Broadway	27	28
Winamac, Indiana, First	22	28
Portland, Oregon, St. Johns	31	28
Mineral Wells, Texas, Central	24	28
Arlington, Virginia, Wilson Blvd.	21	28
El Dorado, Arkansas, First	35	27
Wilmington, California, First	10	27
Brookfield, Missouri, First	20	27
Maplewood, Missouri	24	27
Monroe City, Missouri	25	27
Buffalo, New York, Richmond Ave.	25	27
Robersonville, North Carolina	22	27
Philadelphia, Pennsylvania, Third	29	27
Hinton, West Virginia, First	11	27
Des Moines, Iowa, Indianola Heights	22	26
St. Francis, Kansas	13	26
Butler, Missouri	2	26
Lamar, Missouri, First	6	26
Ayden, North Carolina	23	26
Bend, Oregon, First	21	26
La Grande, Oregon, Central	24	26
Charleston, South Carolina, First	34	26
Kent, Washington	22	26
Athens, Georgia, First	22	25
Sterling, Illinois	24	25
North Liberty, Indiana	20	25
Sheridan, Indiana, First	16	25
Goodland, Kansas	20	25
Richmond, Missouri, First	33	25
Alva, Oklahoma, First	22	25
Gladstone, Oregon	24	25
Nashville, Tennessee, Eastwood	24	25
Sulphur Springs, Texas, First	23	25
Selma, California	24	24
Indianapolis, Indiana, Linwood	23	24
Des Moines, Iowa, Union Park	7	24
Berea, Kentucky, First	9	24
London, Kentucky, First	24	24
Joppa, Maryland, Jerusalem	15	24
Flat River, Missouri	12	24
Pantego, North Carolina	18	24
Pfafftown, North Carolina	36	24
Kent, Ohio, First	14	24
Milton, Oregon, First	18	24
Amarillo, Texas, West Amarillo	24	24

	1942	1943
Dallas, Texas, Memorial	14	24
Ft. Lauderdale, Florida, Croissant Park	27	23
Carthage, Illinois, First	13	23
Mackinaw, Illinois	19	23
Niantic, Illinois	25	23
Rushville, Illinois, First	20	23
Kansas City, Kansas, First	20	23
Carrollton, Kentucky	20	23
Eminence, Kentucky	21	23
Fayette, Missouri, First	24	23
Paris, Missouri, First	29	23
East Orange, New Jersey, Park Ave.	27	23
Niagara Falls, New York	23	23
Belhaven, North Carolina, First	19	23
McMinnville, Oregon	23	23
Silverton, Oregon	20	23
Jackson, Tennessee, First	36	23
Fayetteville, Arkansas, First	18	22
Hanford, California	16	22
Vallejo, California, First	20	22
Waycross, Georgia, First	22	22
Chicago Heights, Illinois	12	22
Mt. Sterling, Illinois, First	22	22
Peoria, Illinois, Howett St.	18	22
Flora, Indiana, First	16	22
Monroe, Louisiana, First	22	22
Minneapolis, Minnesota, Minnehaha	8	22
Boonville, Missouri, First	23	22
Kalispell, Montana, Central	17	22
Lorain, Ohio, Christian Temple	20	22
Forest Grove, Oregon, First	20	22
Arlington, Texas, First	28	22
Kilgore, Texas, Central	17	22
Powcan, Virginia, Smyrna	18	22
Monrovia, California	26	21
Redlands, California, State St.	24	21
South Bend, Indiana, Indiana Ave.	13	21
Des Moines, Iowa, Mondamin	34	21
Greensburg, Kansas	5	21
Iola, Kansas, First	30	21
Earlington, Kentucky, First	20	21
LaGrange, Kentucky	18	21
Morehead, Kentucky	20	21
Petoskey, Michigan, First	20	21
Odessa, Missouri, First	20	21
Aurora, Nebraska	21	21
Richlands, North Carolina	17	21
Akron, Ohio, Noble Ave.	22	21
Findlay, Ohio, First	13	21
Hamilton, Ohio, Lindenwald	21	21
Leipsic, Ohio	11	21
Oklahoma City, Oklahoma, Putnam	16	21
Lebanon, Oregon	00	21
Wichita Falls, Texas, Highland Heights	23	21
Woodstock, Virginia	12	21
Los Angeles, California, Manchester Ave.	22	20
Los Angeles, California, 28th St.	21	20
Torrance, California, First	11	20
Visalia, California, First	12	20
Washington, D. C., Strauss Memorial	7	20
Kendallville, Indiana	18	20
La Fontaine, Indiana	5	20
Davenport, Iowa, Second	13	20
Great Bend, Kansas, First	23	20
Larned, Kansas, First	24	20
Nickerson, Kansas	7	20
Louisville, Kentucky, Crescent Hill	20	20
Shreveport, Louisiana, Fair Park	11	20
Chillicothe, Missouri, First	20	20
Lathrop, Missouri, First	20	20
North Kansas City, Missouri, First	26	20
Rosendale, Missouri	8	20
Vandalia, Missouri	16	20
Claremore, Oklahoma, First	5	20
Monessen, Pennsylvania	23	20
Pittsburgh, Pennsylvania, Knoxville	18	20
McMechen, West Virginia	00	20

Group G, 50-200 Members

	1942	1943
Eaton, Indiana	25	33
Marfa, Texas, First	34	33
Eureka, California, First	25	32
Alexandria, Virginia, First	29	31
Edwardsville, Illinois, First	25	30
Warsaw, Indiana, First	25	30
Florence, Alabama, Central	25	29
Lakeport, California	21	29
Los Angeles, California, Monroe St.	36	29
Lynwood, California, First	00	29
Jennings, Louisiana, First	00	29
Hillsboro, Texas, Central	24	29
Plainview, Texas, First	28	29
Ocean Park, California	26	28
Farmington, Missouri	25	28
Charlotte, North Carolina, First	31	28
Palouse, Washington	16	28
Port Orchard, Washington	26	28
Williamston, North Carolina	33	27
Houston, Texas, Broadmoor	12	27
Covina, California	26	26
Denver, Colorado, East Side	26	26
Miami, Florida, Boulevard	14	26
Newtown, Kentucky	25	26
Deer Lodge, Montana	5	26
Dunn, North Carolina, Hood Memorial	21	26
Vancouver, British Columbia, Shelton Memorial	13	25
Baltimore, Maryland, Govan's	28	25
Clarence, Missouri	12	25
Astoria, Oregon	21	25
Pecos, Texas	20	25
Cullman, Alabama, First	20	24
Coral Gables, Florida, First	17	24
Sarasota, Florida, First	26	24
Wolcott, Indiana	11	24
Rocky Mount, Virginia	24	24
Mesa, Arizona, First	21	23
Galt, California	6	23
Atlanta, Georgia, West End	20	23
Payette, Idaho	7	23
Winnipeg, Manitoba, Home St.	16	23
Birmingham, Alabama, Woodlawn	14	22
Palo Alto, California, First	24	22
Winters, California	13	22
Flanagan, Illinois	22	22
Shelbyville, Missouri	21	22
Bellarthur, North Carolina, Arthur	16	22
Greensboro, North Carolina, Elm St.	22	22
Wilmington, North Carolina, First	11	22
Orange, Texas, First	14	22
San Benito, Texas	33	22
Camas, Washington	20	22
Clifton, Colorado	5	21
Moscow, Idaho, First	28	21
Yorktown, Indiana	10	21
Poestenkill, New York	11	21
Hermiston, Oregon, Central	15	21
Portland, Oregon, Englewood	18	21
Sabinal, Texas, Central	9	21
Grafton, Virginia	9	21
Tempe, Arizona, First	14	20
Los Angeles, California, Eagle Rock	21	20
Liberty, Illinois	17	20
Delphi, Indiana	20	20
Muncie, Indiana, Tabor	5	20
Noblesville, Indiana, Clarksville	15	20
Coldwater, Kansas, First	9	20
Hickman, Kentucky	19	20
Kansas City, Missouri, Woodland Ave.	14	20
Danieltown, Virginia, New Hope	13	20
Galax, Virginia	5	20
Tazewell, Virginia	22	20
Auburn, Washington	13	20
Waitsburg, Washington, First	17	20

See Here, Mister Jones!

A Boy Talks Up to a Man

MY DAD used to call you George, but I suppose a youngster like me should say Mister. While Dad was living, he and I ran around together so much that you are just Uncle George to me.

My brother Otto knows you well. He and I were talking about you the other night. Otto has been like a dad to me for ten years or so. He remembers the days when he was in that big class of yours in our Sunday school, when you taught the high school juniors and seniors. I remember tagging along with him to your annual dinner one time. Otto used to say he was glad that he got through high school before you quit teaching. He thinks it was a fine thing for all our boys to have you those last two years before they went off to college and out into work.

We were talking the other day about those fellows, Jimmie Henderson, our debater, and Phil Hewitt, the star tackle. And you remember Geoffrey Shelton, the "bug" for mathematics—and my big brother, Otto—there's nothing wrong with him. He says you just "grew" those fellows, Mister Jones.

And they liked you so much they started in on your trail—teaching in Sunday school—Otto and Geoffrey and Phil and Jimmie. Otto says he got quite a kick last September one Sunday morning to see all those fellows sitting around the table at the teachers' meeting in the Library. He called it "putting some young blood into the teaching staff." We talked about it in our family all dinner time Sunday.

But see here, Mister Jones, do you know what? Every last one of those boys is gone now. You know where. Jimmie showed up one Sunday in October in a new uniform and then he was off to an officers' training school somewhere. By November the others were gone. And by Christmas some of our older men teachers were gone too—even Mr. Hagerman (remember how long he taught?). And then Otto couldn't be deferred any longer on account of being the support of our family, and now he has gone.

See here, Mister Jones—you can't go to war along with your boy Harry, but couldn't you come back and teach in Sunday school again? If you did it, I'm sure Mr. Brown would and maybe Mr. Seeley and Mr. Estey and Mr. Wallace. Perhaps some new men would take their cue from you—Mr. Spaulding, Mr. Johnson, and Mr. Raines. We need all we can get, Otto says. Who is going to be my teacher when I hit the junior year in high school? (Maybe if these men took hold, more women would help out in other departments of the school.)

I wouldn't have thought of this last thing myself, but my pastor, when I was with him on a committee the other day (we kids are on committees in your Sunday school), said that a lot of boys in our town are getting rough and rowdy around the streets. He thinks more men teaching in Sunday school would help. I told him what I have told you about Jimmie and Geoffrey and so on—and about you, and he said that there were Jimmies and Geoffreys and men like you all over the country. He thinks every church is up against the same snags we are. And so I thought I'd just write and tell you.

What about it, Mister Jones?

—FRED LEWIS.

Fraternal Greetings

THE Annual Conference of our British Brethren is always held during the first full week in August. This year the meeting was held at Mansfield, Notts. Walter Lister was the President of the Annual Conference this year.

The following cable was sent by Dr. Jesse M. Bader, General Secretary of the World Convention—

WARMEST FRATERNAL GREETINGS FROM WORLD CONVENTION'S EXECUTIVE COMMITTEE TO ANNUAL CONFERENCE. PHILIPIANS ONE THREE.

To this message, President Walter Lister replied—

MANSFIELD CONFERENCE RECIPROCATES GREETINGS. ANTICIPATING WORLD CONVENTION SOON.

It is a source of deep satisfaction to note in this answer that our British Brethren are looking forward with high anticipation to the next World Convention, which should have been held in 1940 at Toronto, Canada, but because of the war had to be postponed.

Women and World Highways

Church Women to Consider the Price of Peace

By MARY LEDIARD DOAN*

WORLD Community Day is to be observed on November 11 by the women of the Protestant churches of America. In cities, towns, and country communities, in some cases in great community-wide gatherings, in others in smaller neighborhood groups, church women will come together to consider "The Price of Enduring Peace."

For women, and especially church women, have a peculiar contribution to make to the future peace, and they must prepare themselves to make it. At least, such was the conviction of the twenty-nine denominational executives and secretaries of women's boards, representing fifteen denominations, who planned the observance in a meeting at Columbus, Ohio, June 8 and 9, called by the United Council of Church Women.

November 11 was chosen as the appropriate day for two reasons. The observance will be a constructive and fitting use of Armistice Day. It will come during the period in which Missions on Christian World Order are being held in one hundred or more communities throughout the United States by a Flying Squadron under the auspices of the Federal Council of Churches.

The suggested program consists of a morning and an afternoon session, with possibly a sacrificial luncheon, in keeping with the spirit of the day. The consideration of the topic, "The Price of Enduring Peace," will be very personal and intimate, centering upon the price which each woman and her family must prepare themselves to pay for a peace that will be satisfactory and lasting.

The day's worship plans will emphasize personal spirituality as a primary requisite to willingness to pay the necessary price and to an understanding of the sacrifices that will be necessary. Presentations and discussion will deal with such aspects of the price of peace as: the *missionary* aspect (sharing the best hope of the world; the *racial* (fellowship, sharing our opportunities); the *economic* (sharing our food); the *social* (sharing our "rights"). Concrete material, with suggestions for varied and striking presentations to serve as background for discussion, will be provided.

A national broadcast will be a part of the program, to be fitted into the day's schedule according to the local time zone. It is hoped that such world famous women as Queen Elizabeth, Queen Wilhemina, Madame Chiang, and Mrs. Roosevelt may participate in this broadcast.

At the close of the day's discussion, opportunity will be given for every woman to make a commitment by the marking of a simple ballot on one or two very definite questions calling for action, such as, "Will I share my food to help feed Europe's starving?" The result of this ballot might be exceedingly valuable in showing our government what is the mind of Protestant womanhood on such specific questions.

So far as is possible, local observances will be planned by the committees already set up in many communities or by the local interdenominational organization for the World Day of Prayer. Where no such committee exists and where there is no interdenominational group, leaders of women's groups in the churches of the community are urged to get together to make plans for the day.

Letters with definite suggestions and with the prepared program material will be sent to the presidents of women's organizations by their denominational executives, and to local interdenominational groups by the United Council of Church Women. The release of this material is being planned so that it will reach local communities in September as nearly simultaneously as possible.

It is our hope that every organized group of Disciple women will participate in the observance of World Community Day in its local community. Many women who have studied the social and political aspects of world peace have not seen where they as individuals, as mothers of families, as women in a local community, as members of the church, can have any effective part in guaranteeing the operation of the broad principles which they agree must prevail. World Community Day should bring these principles down to the every-day lives of each of us.

Women Executives at Columbus

The Columbus meeting referred to in the preceding article was another "first" for the United Council of Church Women. At the Council's invitation, denominational women executives came together for the first time to consider a total cooperative program for women.

Miss Amy O. Welcher, the Council president, pointed out in opening the two-day session that in other meetings under other auspices, women leaders have considered separate phases of interdenominational work among women, but only an organization such as the United Council could take the initiative for this kind of gathering.

A summary of the present task of the Council was presented by Mrs. Ruth Mougy Worrell, executive secretary:

1. To promote and develop in every community an organization to meet the needs in that community of making Christian all areas of life by doing together what could not be done by a local denominational group working alone.
2. To unite all local and state councils on a national level, making a way in which all Protestant women can work together.
3. To give Protestant women a way in which they can meet with other women's organizations.
4. To become a clearing house for all denominational women's organizations.
5. To form, when necessary, the machinery to meet a need that could not be met by any denominational group working alone.

The task of the Council is not to create and administer a program of its own, but to promote through existing denominational and interdenominational channels the program and projects of these organizations.

With this as a background, the conference discussed programs and methods and ways of better linking the United Council of Church Women to the denominations, to serve and to be served. For the group was conscious of the fact that while the Council is a united group of church women, it is not a union of denominational organizations.

Doubtless the outstanding accomplishment of the conference was the adding of World Community Day to the annual observances already promoted interdenominationally by women's groups.

Only a very brief summary can be given of other timely items considered:

Juvenile Delinquency. Work to have mothers taken out of industry; provide homes for unmarried mothers and their children; rehabilitate women and children; insist that laws to keep children in school be enforced; organize church women to help in juvenile court work; have special police trained to teach citizenship; use every facility of schools and churches for recreation and for classes for young people; teach teen-age girls the danger of venereal disease; urge the Army and Navy and the chaplains to teach service men their moral responsibility, since girls even as young as twelve and fourteen are frequently their victims; read J. Edgar Hoover's article, "Wild Children," in the June *American Magazine;* consult with social agencies as to opportunities for cooperation.

Relocation of Americans of Japanese Parentage. Cooperate with government in its efforts to assimilate loyal citizens into normal communities by providing homes, helping find positions, preparing communities to receive them.

Service to Women in Service. Urge the enlistment of the finest Christian women to serve as assistants to chaplains for religious work with service women; provide adequate social, recreational, and religious opportunities for women in service in communities near training centers.—M. L. D.

Reprints of "Susan Doe"

In response to many requests for copies of the article, "Susan Doe Joins the Council," which appeared on this page in the last issue, it has been reprinted in an attractive eight-page leaflet. Copies may be had in quantity from The United Christian Missionary Society for one-half cent each, which is somewhat less than cost.

Some councils wish to distribute the leaflet to their members. One pastor of a large city church plans to put it into the hands of all the women of his church and to give it to each new woman who comes into the membership. A state secretary will use it in the promotion of council work in her area. Doubtless some groups will wish to distribute it to prospective members, to let them know the value of council membership.

*Vice-President, The United Christian Missionary Society.

For Adult Missionary Groups

Theme: The Church and America's Peoples

THE Church must recognize and seek to remedy racial, class, and religious cleavages. . . . In many a community, Protestants, Catholics, and Jews constitute rival and hostile camps. Perhaps if all religionists realized how fast the nation was drifting toward paganism, they would sink their differences in a common front against irreligion.'' This statement was made by Dr. Kenneth D. Miller, president of the New York City Mission Society. It is a warning to America, a nation born of religious ideals and sustained and strengthened through its history by a vital religious faith. Is there a danger of this our nation becoming pagan? Have you discovered anything in your community that would lead you to think that Dr. Miller is right? As a group that is interested in missions are you doing anything to help the church prevent any such tragedy to our nation?

One Nation Under God

Three months of our study of ''The Church and America's Peoples'' have gone. Has your group begun to feel the seriousness of the subject? That is, has the challenge become great enough that the suggestion has come to do something? Let's not let an opportunity pass to create a proper attitude, or to develop a worthwhile friendship by contacting another group.

In the program material for the September meeting was the interesting story of the Protestant woman who so successfully promoted good will in her community by conducting an essay contest in the schools—public, Luthern, and Catholic. Maybe you would like to try the same idea. Remember, for three cents postage to The United Christian Missionary Society you may have a copy of the rules she used.

Program Four: ''All Brought Gifts'' contains much valuable information. Probably there is more material than you will want to use. Select what is best for your purpose. Try not to make your program too long.

While considering the contributions made by the various peoples, it might be a good time to demonstrate some of these contributions, if you have not already done so. Show some beautiful picture or piece of sculpture that is a product of some foreign-born artist. Have some music for which some foreign-born composer is responsible. The program material gives many suggestions, and so have these columns previously.

Why not use the new American biography of George Washington Carver by Rackham Holt in this meeting? It is the story of a man who was born in slavery, was given an opportunity to attend school, and developed into an eminent scientist. He was not content with mere scientific discovery for its own sake, but was convinced that the results of research must be brought directly into the lives of the people. The story is an epic of modern America that is worth presenting to your group. Have someone who has read the book tell briefly about it so that others will want to read it. The book sells for $3.50 and can be ordered from The United Christian Missionary Society. However, it is a new and popular book and can be obtained from many libraries.

America, Indivisible

Session Four—''The America of Today.'' Amalgamation! Assimilation! What is the difference? What is an American? Have you been reading various opinions? You know it is not necessary to agree with all you read, but reading does clear one's thinking.

We hope you are not forgetting the last section in the discussion course pamphlet which is entitled, ''Disciples of Christ and America's Peoples.'' Be sure to use in each session those parts of it which are pertinent to the subject under discussion. It is not meant for a separate session.

More Program Helps

Americans All . . . Immigrants All

This is a booklet that can be ordered from the Educational Radio Script Exchange, Office of Education, Washington, D. C., for 25 cents. It contains ''The Story of Immigration'' and then discusses the various nationalities, giving the history and contributions of each. Whether you have purchased any of the records by the same name or not, you will find this booklet to contain interesting information which makes it a valuable resource book.

A Free Map

Find out how you too may have a colored map. Read about it on *Youth and Missions* page of this magazine.

Freedom's Plow

This is the title of the two hundred line poem by Langston Hughes. The Negro poet pictures the dream of one man for freedom, and because of this man's faith and strength the dream eventually belongs to the world. Then he traces freedom as it has belonged to America from the beginning. As he alludes to the struggle of his own people, he challenges Americans to ''Keep your hand on the plow! Hold on!''

This poem has been used over the radio and your group would profit by hearing it. You may have a copy for ten cents plus two cents postage. Write to The United Christian Missionary Society.

What Is America?

In the *San Francisco Chronicle,* Alfred Frankenstein says, ''America may be defined as a place where an inmate of a concentration camp makes a picture of her guards, sends it to an exhibition a thousand miles away, and wins a prize with it.'' Miné Okubo was the prize winner at the San Francisco Art Association's seventh annual exhibition of drawings and prints. She lives at the Japanese Relocation Center at Topaz, Utah. Mr. Frankenstein assures us that there was ''no trace of rancor or resentment in this picture.''

Watch Women and World Highways Page

While the *Women and World Highways* page is being planned specifically for women's councils, it will continue to carry many items of quite as great interest to missionary groups. Among these will be matters of interdenominational import.

This month the page carries information regarding World Community Day, November 11, an observance in which every church woman will want to participate.

"World Call" as a Resource

Have you been wondering what to do with all those copies of the WORLD CALL that you have been saving for several years? Here is a list of some of the articles in them that definitely relate to the present subject. The magazines might be passed around for general reading, or you might like to use some of the articles as part of a regular program.

1943

February—''The Negro in the American Democracy'' by A. Phillip Randolph.

March—''Why I Am Not an Anti-Semite'' by John Stuart Conning.

April—''Disciples Negro Education'' by John Long. ''A Church of All Peoples'' by D. B. Genung, Jr.

May—''Now We Know One Another'' by Charles Severns

July-August—''Democracy On the Home Front'' by Edwin A. Elliott

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January—''The World in My Garden'' by a University Professor's Wife.

March—''A Light Shines Brightly for All'' by Twila V. Burns.

June—''Aiding the Dispossessed'' by James A. Crain.

July-August—''Discovering the Negro'' by J. L. Clark.

November—''The Logic of Race Hatred'' by W. C. Kernan.

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March—''Color Line'' (poem) by Lola Aola Seery

April—''The French Field'' by Chester Crow. ''The Shifting Population—the Negro Goes to Brooklyn'' by Margaret Richards Owens.

July-August—''As the Twig Is Bent'' by Elizabeth B. Yarrall. ''Negro Students Need Religion'' by B. E. Mays.

Youth and Missions

America's Peoples

IF your youth group has not already started its study of the church and America's peoples, order the material right away so as to have it on hand to fit into your fall program. (See page 27 of the June WORLD CALL for full information, or write to Miss Rose Wright, 222 Downey Avenue, Indianapolis 7, Indiana.)

A Map Extraordinary

Here is something you will want in connection with your study of America's peoples. It is a colored map (35 x 54) entitled, "America, A Land of One People from Many Countries." It pictures America's many nationality groups —where they live, what they have contributed to literature, science, industry, and the arts—and gives statistics regarding their church relationships. It is available to persons in educational work free of charge. Order one for your church and see that all groups get to use it. Address the Council Against Intolerance in America, 17 East 42d Street, New York City, stating that you wish the map for a study group.

Youth Fellowship Quarterly

The new *Christian Youth Fellowship* program quarterly being launched this fall by the national young people's committee and the Christian Board of Publication will carry two units of three sessions on the Church and America's Peoples.

If you have a Circle or Triangle or World Friendship Club in your church you should use the packets and materials which have been announced previously. If your group is a Sunday evening group, and you are using the packets nowhere else, you may use them for Sunday evening, or you may depend on the units that appear in *Christian Youth Fellowship,* or you may use both.

Next year we plan to have more than three sessions on the current missionary themes in the *Christian Youth Fellowship* quarterly. This means that the quarterly becomes the major carrier for missionary programs for Sunday evening groups. Through-the-week groups will use the books and courses planned interdenominationally through the Missionary Education Movement, supplementing them with WORLD CALL, *Front Rank, Highway,* etc.

Sounds as if this new quarterly is something important, doesn't it? Well, it is! It is something our youth workers have looked forward to for a long time. Of course, the missionary units are only a part of the quarterly. Here are its contents:

1. Thirteen topics for Sunday evening groups of teen age young people
2. Thirteen topics for Sunday evening groups ranging in age from 17 to 24 years
3. A Program Calendar for general officers
4. Worship plans, including outlines for 13 Sunday evening vesper programs
5. Service and Social Action plans, including missionary service ideas
6. Recreation and social life programs
7. Personnel plans—ideas on publicity, evangelism, and personal religious living
8. Study suggestions, and information about new youth materials
9. Information for junior high groups

The prices of *Fellowship* are: five or more copies to one address, 25 cents each; individual yearly subscription, $1.35; single copies, 35 cents each. For further information write to the Christian Board of Publication, 2700 Pine St., St. Louis 3, Missouri.

Prayer for Strength

(A Japanese student, living behind barbed wire, in a relocation center, could pray thus. Could you, in like circumstance?)

Give me, dear Lord, the strength to take
Whatever comes my way,
And keep me, Lord, from blowing up
In spite of what they say.

Give me a sense of humor, Lord,
And teach me how to smile
Though forced to trudge the hardest trail
For many a weary mile.

And then, if I can safely pass
Through all this time of stress,
I pray, dear Lord, that you will keep
Me free of bitterness.[1]

ISAKA KONESHIMA

Missions in Conference

Kansas conferences find many opportunities for missionary education and expression. The young people with Miss Velva Dreese and Raymond Baldwin, state workers, see to that. At the Girard junior high camp the young people asked Velva Dreese to tell them about missionaries and their work to the end that they "might pray more intelligently for other folk." They planned a missionary banquet for which the handcraft group in "spatter work" made place cards on which they printed the words, "Go ye into all the world," and another group dressed dolls in the costumes of various countries. They secured Dr. Albert Fenn, associate professor of philosophy at the University of Nebraska, to talk about China and the Chinese whom he knows.

Not only were the campers interested in learning, but they were interested in doing. So they dug into their pockets for money to support the work about which they learned. Their consecration service was so planned as to provide for this expression of concern and interest.

What with games from various countries found in "Fun and Festival" pamphlets, a class in missionary education, and missionary devotionals here and there, certainly the intermediates who went to Girard have come back to their home churches much better Christian world citizens than when they went.

[1]From *The Intercollegian,* May, 1943. Used by permission.

Christmas Cards

To be able to secure lovely Christmas cards and have the money one spends for them contribute to the relief of destitute people is a real privilege. It is one made possible to us by United China Relief, 1790 Broadway, New York 10, New York. There are boxes of Christmas cards which have a religious appeal, and others that are general. Not only are Christmas cards available, but this committee has printed a general greeting card which may be used for any purpose. This card is decorated with a reproduction in full color of the lovely "Flowering Hibiscus and Egret," a twelfth century Chinese water color from the Metropolitan Museum collection. All cards are ten cents each, or $1.00 for a dozen. Order from address given above.

Something to Ponder

In connection with your study of America's peoples you will find the following paragraph a very timely one to ponder, discuss, study, and pray about.

"The future of America depends on immigration—it must, or we who are here will grow stagnant with too little life of our own.

"For we are isolated in a fashion which no other nation knows. Other nations are subject to a constant interchange of language, thought, and people between their close boundaries, but we are not. The two great oceans hem us in with silence, and north and south we have neighbors, good, but not enough beyond us for sufficient stimulation. We need new life for centuries to come, perhaps forever. I should like, as an American, to think of America as forever the land to which the restless and the bold, the brilliant and the good, out of every people, could come and make their home. I am not fearful of such people starving or starving others by their presence, for they create jobs."[2]

Freedom in Wartime

The American Civil Liberties Union, 170 Fifth Avenue, New York 10, New York, has issued its report for the second year of the war in an eighty-page pamphlet entitled, "Freedom in Wartime."

This report has very interesting sections on issues and laws affecting many of America's peoples. The opening and closing sentences of the introduction are of interest:

"The striking contrast between the state of civil liberty in the first eighteen months of World War II and in World War I offers strong evidence to support the thesis that our democracy can fight even the greatest of all wars and still maintain the essentials of liberty. . . . .

"That ominous tendencies to reaction are ever present none will deny; that these tendencies can be overcome by progressive action, all will agree."

[2]"On Discovering America," by Pearl Buck. From *Survey Graphic,* June, 1937. Used by permission.

Missionary Worship Service

Theme: "Crown thy good with brotherhood"

OCTOBER

Sharing—The Reality of Brotherhood

Hymn: "Dear Lord and Father of Mankind" (Stanzas 1 and 4).

Prayer: God the Father of mankind, thou wilt hear us as we pray. We believe in thy power to sustain us. We believe in thy will to lead us. We believe in thy love which protects us. We need thy help that we might see clearly thy relationship to others. Thou art the same God to the Negro, the Jew, the Japanese, the German, as thou art to us. If they are not aware of thee, help us in some way to carry thee to everyone everywhere. May we not miss an opportunity to share thee with those who need thee most. Make us worthy of thy love. Amen.

Call to Worship: (Read by the leader and a voice from the rear of the room.)

Leader: "I would be one with Thee
Voice: And is thy brother near?
Leader: He would not come with me,
Voice: Go thou, and bring him here.
Leader: And if he does not come?
Voice: Then come not thou to me;
We must be Three in One,
Thyself and he and Me."
—LOREN W. BURCH
(Used by permission of *Christendom*)

Hymn: "O Brother Man, Fold to Thy Heart Thy Brother" (Stanza 1), or "Where Cross the Crowded Ways of Life."

Scripture: II Cor. 8:1-5; I John 3:16. (By two readers standing together. Let each announce the source.)

Meditation: Sentiment often leads people astray when applied to the race problem. What matters is not so much how we feel as what we do about it. If we let our better judgment lead us to act brotherly, we will learn to feel right. Too often we are afraid to do those things we know are right lest we find ourselves feeling we must continue acting so because our conscience will not let us go back. It is surrender that we need. God cannot use us unless we are willing to be used. We cannot be willing unless we love the Father enough to trust him. God would like us to begin now, today. Share now with someone from another race.

Voice from the audience: What do you mean? How can I share with someone from another race? I do not even know anyone who is foreign born.

Leader: Are you sure there is no one in your community who is of another race? Is there a Chinese laundryman? Is there a Polish cook? Is there a second generation Japanese? Is there a Jew? Is there a Negro? Is there a foreign student?

Voice: But suppose I do think of someone. How can I get in touch with him? I have nothing in common with these people.

Leader: You have God in common. You have America in common. You have the need of mankind in common. And you may find you have much more to share than you now realize. Knowing people makes a difference.

Voice: But how can I associate with these people and invite them into my home or encourage my daughters to marry them?

Leader: Who said to invite them into your home? Though that has been done with great profit to both parties, you need not do that to share. Sometimes just a kindly nod, or a friendly word, or even a smile may help drive away resentment. Or if we could give discontented or unhappy people a chance to talk to a sympathetic person, it would help. We will do what we can do, but we will do something, IF WE ARE CHRISTIANS. Jesus is our example. Follow him.

Voice: Now I see. It is as Samuel Johnson said, "He who waits to do a great deal of good at once will never do any."

Hymn: "Take My Life, and Let It Be" (Stanzas 1, 2, and 5).

Echoes From Everywhere

Letter from Dr. Henderson

On July 16, Mr. and Mrs. B. G. Milster of Alexandria, Va., received the following letter dated Dec. 27, 1942, from Dr. A. G. Henderson, interned in Germany. They desire to share the letter with others:

"I wish to thank you very much for your fine letter of Sept. 8, 1941. When I received it many months ago I was only permitted to write to relatives, but now that this restriction is removed I am happy to express to you my appreciation for your thoughts and prayers. The news you gave me about Horners was most interesting and included experiences which, if you had not related them, could never have reached me. Two days before Christmas I received the first letter from Howard and Marjorie [Horner in Belgian Congo] which was mailed in June. How exciting it was to read about Billy and to hear that he had never been sick. Margie has also been fine and Howard is gaining weight.

"I am very thankful that my Jamie is home again and hope that you may have the opportunity of meeting her.

"Christmas, which is just over, brought a fresh vision of service and surrender. In the intense longing to be mith my wife, especially at this time, the words of Paul's vision came to me, 'My Grace is sufficient for thee.' Thank God for the suffering of His Son and His Peace that passeth all understanding. Thank you again, dear friends, for your prayers and may your efforts in Christ's Service be richly rewarded. Please remember me to the Men's Class and Homebuilder's Class of National City."

Save the Children Federation

Four shipments of used clothing, comprising 100 cases, have arrived in Puerto Rico for needy children, according to a letter received by Dr. Samuel J. Crumbine, Health Consultant of the Save the Children Federation, from Dr. A. Fernos-Isern, Health Commissioner to the Government of Puerto Rico. The clothing was a part of the proceeds of the National Children's Clothing Crusade being conducted in the public schools of the United States by the Federation.

Dr. Fernos-Isern reports that the clothing in three of the shipments has been distributed through 80 milk stations scattered throughout the island and serving 41,000 children. A fifth shipment is on the way to Puerto Rico, and a sixth is being prepared and will leave at an early date.

The supervision of the distribution on the island is in charge of Mrs. Rexford Tugwell, wife of the Governor.

Mrs. Menzies Writes of Her Work

I am still in the field doing what I can towards building the Kingdom of God here in U. S. A. as well as around the world. I traveled 35,000 miles in '42 and the first three months of '43 in behalf of kingdom building here and abroad. May the Father awaken his children to the great importance of sowing the Good Seed and tilling it daily with prayer and service that paganism may be kept from o'ershadowing Christianity and its great blessings here in U. S. A.

We need to keep our lives oiled liberally with loyalty to Christ and his way of Life. We need a deep consciousness of his abiding presence that our thoughts, words and deeds may not bring shame to his scrutinizing judgment and wonderful organization, his church on earth.

—HATTIE MENZIES.

Kelso, Washington

Hidden Answers

1. What were the results of the Emergency Million Campaign as of June 30?
2. Why does a Colonel need his chaplains?
3. Who sent a gift to the Sumankhetan girls?
4. How are the child labor laws being violated in many states?
5. On what does the future success or failure of Christianity in China rest?
6. Who was Janush Kortchak?
7. When and what is World Community Day?

In Memoriam

Miss Nina M. Woodford, June 7, 1943, Winchester, Kentucky. Faithful and beloved member of Mt. Zion Church and missionary society. Age 79.

Mrs. Ora Day, June 27, 1943, Colby, Kansas. Faithful member of the Colby church for 50 years, and a supporter of the missionary work. Age 78.

Mrs. Rachel Anna Dorsey, July 2, 1943, Girard, Kansas. Faithful member and worker of First Church for 43 years. Great reader of church literature.

Martha Ellen Bell, July 3, 1943, Norcatur, Kansas. Charter member of Norcatur Church. A staunch member and faithful steward. Age 95.

Neva Baxter Grissom, June 11, 1943, Denver, Colorado. Active in state church work, having served as president of the Colorado Woman's Christian Missionary Society. Faithful and active in Central Church, Denver.

Mrs. Florence Pheanis, March 19, 1943, Cicero, Indiana. Charter member of missionary society, and faithful to her church.

Mrs. Isa Small, June 13, 1943, Cicero, Indiana. Charter member of missionary society. Ardent worker for the cause of Christ.

Mrs. Sarah A. Albertson, December 24, 1942, South Pasadena, California. Formerly member of Wyatt Park Church, St. Joseph, Mo. Faithful and active member of So. Pasadena Christian Church and missionary society. Age 97.

Mrs. Mary Waddell, March 14, 1943, Niantic, Illinois. Lifetime church member; an uncomplaining invalid for many months after long years of great activity.

Mrs. Myrtle Boone Waddell, June 3, 1943, Niantic, Illinois. Central interest in her life was her church and its work. Friends will miss her hospitality, her beneficent spirit, her deep spirituality.

Mrs. Margaret Melissa Guthrie, June 19, 1943, Maysville, Mo. Faithful member of First Church. Active in its organizations for 40 years. Age 81.

Mrs. Carl Armstrong, June 3, 1943, Missoula, Montana. Beloved member of Central Church. A most ardent worker in every department. Retiring president of missionary society.

Mrs. E. N. Holmes, May 29, 1943, Peoria, Illinois. Member of missionary society for many years. Active in every good work.

Mrs. W. B. Penn, June 4, 1943, Wellsville, Missouri. Devoted church member and a good Christian. Age 69.

Dorothy Park In Mexico

A schoolteacher from Lincoln, Nebraska, is in Mexico this summer to help with work and to get experience in Spanish which she plans to teach here in the United States. She wrote from Aguascalientes: "I am grateful to you for opening up the way for me so that I might have this rich opportunity of broadening my own experience and at the same time being able to be of some service. . . .

"I enjoy the English classes very much and I am glad that I can help relieve Miss Ruth Leslie and Miss May Wilson. They soon will have finished twenty years in Mexico and they certainly have a rich harvest of good will in the hearts of the Mexicans here as well as more tangible results. I cannot always understand what former pupils say when they come back for a visit, but the inflection of their voices when they speak the names of the missionaries is sufficient to show their love.

"The work of our church in Mexico has been a source of great interest and pride to me. I enjoyed meeting Miss Mancharin Monterrey and being with Hallie Strange in San Luis Potosi a few days, also seeing the Holroyds. I spent one week with Florine Cantrell at Los Haro and went over to Los Nogales one day. I shall have much to tell the church at home."

Round Table on "Bases of Just and Durable Peace"

Princeton was the scene of a very remarkable meeting of some seventy church leaders from fourteen lands under the auspices of the Federal Council's Commission headed by John Foster Dulles. From July 8 to 11 a most intensive program of study and discussion was carried through under the ablest leadership. New Zealand, Australia, Canada, England, Scotland, China, Japan, Germany, Norway, Holland, Russia and the United States were "present and voting" through Christian statesmen. The secretaries of the Church Councils of Britain and a number of other lands were there. Some came by bomber—as for example the Australian delegates who were provided transport by General MacArthur—some by steamer, but hardly any by auto! Nothing like this happened or could happen during the last World War. Nothing like it has happened thus far in this struggle. Only because of the growing strength of the World Council was it possible this time.

The message of the conference and its specific suggestions regarding the policy which may be expected to yield some chance of a real peace should be read by all serious-minded Christians. Write to Walter W. Van Kirk, 297 Fourth Avenue, New York 10, for information. The results of the conference will be shared with the churches through a series of Missions on World Order being arranged by the Commission.

In Memoriam

Mrs. Ethel Geise, Nov. 26, 1942; Mrs. Bessie Matney, March 11, 1943; Mrs. Edna Tinsley, May 12, 1943, and Mrs. Margaret Murphy, March 23, 1943, all members and devoted workers of Little Flatrock Missionary Society, Rushville, Ind.

Mrs. O. E. Peters, April 17, 1943, Denver, Colorado. Faithful member of church and missionary society. Mother of Mrs. H. R. Howland, Mrs. Elnora Schmitt, and John L. Peters, all of Denver.

Harry D. Teeple, June 9, 1943, Akron, Ohio. Member High Street Church since 1898; former treasurer of church, charter member and president of Brotherhood Bible Class, former secretary and president of Summit County Union, former member of Pension Fund Committee and Board of Managers of U. C. M. S. Mr. Teeple was a prime mover in the organization of High Street's Men-in-Missions and served as its secretary and World Call Secretary. He both practiced and advocated tithing as a solution of all financial problems.

Mrs. Altah McDowell, May 29, 1943, Lockhart, Texas. Last of the charter members of original missionary society of First Church. Faithful and active worker in her church. Age 86.

Mrs. George Osborne, June 11, 1943, Poland, Ohio. Charter member of Central Church and missionary society. Sunday school teacher since girlhood. A radiant, devoted and consecrated Christian. Age 82.

Mrs. Emma McClure, July 2, 1943, Big Run, Pa. President of missionary society for 20 years. Faithful and devoted to this work. A kind neighbor and Christian friend.

Mrs. Maude Y. Mitchell, June 13, 1943, Robinson, Ill. Faithful member of church, and past secretary of missionary society. Age 59.

Dr. M. Searle Bate and Dr. E. K. Higdon, Disciples, attended the conference.

—Henry Smith Leiper.

New York, N. Y.

V. B. S. at Mexican Church

The Mexican Christian Church of Amarillo, Texas, conducted a two-week Vacation Bible School with an enrollment of 61. At the same time Fellowship Meetings were conducted every evening for young people. We had an enrollment of 22 young people. The activities of these meetings consisted of a period of games, singing, discussion of a different topic each evening, a devotional program and a talk by some speaker from other Christian churches. The meetings would close with a friendship circle and light refreshments.

—Fidel Reyes, Pastor.

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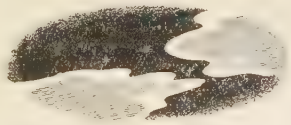

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Need for Sunday School Teachers

WITH more children and young people attending Protestant Sunday church schools throughout the United States and Canada, there is a growing shortage of teachers and officers. These conclusions are based upon statistics released by Otto Mayer, director of research for the International Council of Religious Education.

For the period 1941-42, there were 19,359,059 pupils in the 177,066 church schools maintained by churches of the 43 Protestant denominations which are related to the International Council, Dr. Mayer's report shows. That was an increase of 12,802, or 0.1 per cent, in pupils over the 1939-40 figures, and a gain of 7,859, or 4.6 per cent, in number of schools.

During these two periods, there was a drop of 190,830, or 8.7 per cent, in the number of officers and teachers in church Sunday schools, bringing the 1941 figure to 2,006,320.

"Since these figures are based upon reports for years prior to our entry into the war," Dr. Mayer explains, "the conclusion must be drawn that our adult men and women have not accepted the responsibility for teaching Christianity to the children and youth in proportion to the growth in attendance. With the war taking constantly increasing numbers of young men and women from Sunday school teaching positions, many schools are finding it necessary to double-up on classes, resulting in crowded rooms and less attention to the lessons. To meet the condition, older men and women will have to resume responsibility for teaching the Bible in our church schools."

Books Received

IN THE STEPS OF MOSES, Louis Golding, Philadelphia. The Jewish Publication Society of America. $2.50.

THE GOODSPEED PARALLEL NEW TESTAMENT, Edgar J. Goodspeed. Chicago. University of Chicago Press. $2.00.

LETTERS TO "BILL" ON FAITH AND PRAYER, John Gardner. New York. Fleming H. Revell Co. In khaki or blue.

WHITE WOMAN ON THE CONGO, Emily Banks. New York. Fleming H. Revell Co. $1.75.

KNOW YOUR BIBLE SERIES: How Your Bible Grew Up; The Bible and the First World State; Writing Scripture Under Dictators. All by Roy L. Smith. Nashville. Abingdon-Cokesbury Press. 25c each; 6 for $1.40; 12 for $2.60.

THE GARDEN OF DOCTOR PERSUASION, Francis Neilson. Appleton, Wis. C. C. Nelson Pub. Co.

GUIDING INTERMEDIATES, Clarice Bowman. Nashville. Abingdon-Cokesbury Press. 60 cents.

ANTI-SEMITISM, THE VOICE OF FOLLY AND FANATICISM, Amos I. Dushaw. Brooklyn. The Tolerance Press. $1.50.

FOR ALL OF LIFE, William H. and Charlotte V. Wiser. New York. Friendship Press. Cloth $1.00; paper 60c.

THE SILENT BILLION SPEAK, Frank C. Laubach. New York. Friendship Press. Cloth $1.00; paper 60c.

THE TRUMPET OF A PROPHECY, Richard T. Baker. New York. Friendship Press. Cloth $1.00; paper 60c.

CHRISTIAN BASES OF WORLD ORDER, Merrick Lectures. Nashville. Abingdon-Cokesbury Press. $2.00.

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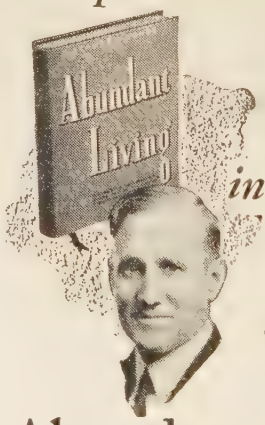

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Book Chat

(*Continued from page* 18.)

in other countries, but pointedly analyzes the forces smothering out religious liberty in America. It is a searching lecture which should be read by preachers, professors, publicists, and just plain citizens. Poteat has never written anything more important than this.

THE Mendenhall lectures at DePauw University were given last year by Frank S. Hickman and published under the title, *Signs of Promise*. The author reargues the thesis of Professor Sorokin of Harvard that we have come to a crisis in the decay of a sensate culture, that great spiritual movements are born out of crisis, and that the Scriptures reveal man as a spiritual being who finds his deeper satisfactions in his spiritual aspirations. This being so, the author argues that man will persist until he builds a world order which meets these spiritual needs.

Lamps in Darkness is a small volume of sermons for the times. The author, Roy Lawson Tawes, has taken passages in which darkness and light are contrasted and has built a series of sermons about these texts. The sermons are well written, hopeful in tone, and yet realistic in treatment. They are strictly contemporary in illustration stressing eternal and everlasting qualities of Christian thought and life.

Books Mentioned on page 18

I WAS MADE A MINISTER by Edwin Holt Hughes. New York and Nashville. Abingdon-Cokesbury. Price $2.50.

A. T. ROBERTSON, A BIOGRAPHY by Everett Gill. New York. The Macmillan Co. 250 pp. Price $2.50.

CHRISTIAN BASES OF WORLD ORDER. The Merrick Lectures, by Wallace, McConnell, et al. New York and Nashville. Abingdon-Cokesbury. 255 pp. Price $2.00.

FOUR FREEDOMS AND GOD by Edwin McNeill Poteat. New York. Harper & Brothers. 155 pp. Price $1.50.

SIGNS OF PROMISE by Frank S. Hickman. New York & Nashville. Abingdon-Cokesbury. 186 pp. Price $1.50.

LAMPS IN THE DARKNESS by Roy Lawson Tawes. New York and Nashville. Abingdon-Cokesbury. 118 pp. Price $1.00.

BASIS FOR PEACE IN THE FAR EAST, by Nathaniel Peffer. New York. Harper & Brothers. $2.50.

Published in cooperation with the International Secretariat of the Institute of Pacific Relations, this book affords one of the clearest treatments of the perplexing problems of tomorrow's order in the Orient that the war period has produced. Peffer knows his field and writes with force and charm. Basically, the author's prescription for the Far East is for the West to help build China into a nation of greater strength and to recede from political and economic imperialism. Southeastern Asia he sees as calling for a "voluntary relaxation of foreign control," and as presenting problems less immediate than China and Japan. India lies outside the scope of the book. The final chapter deals realistically with America's place in the Far East of the future. It should be the place of the Good Neighbor. The book assumes a victory by the United Nations.

G. W. B.

Mexican Christian Institute

NINETY girls between the ages of six and fourteen finished a three-week program in our Vacation Bible School. We were very happy to have Miss Nunn to play every morning for the four groups. One of the workers left at the end of the second week and Mrs. Teare of Central Christian Church was the Good Samaritan who stepped in to finish the third week. She was truly a real friend.

Two girls, Adelfa Saldana and Raquel Trejo, from our Scout Troop are lending a helping hand in a club for the youngest girls. They come three times a week to help on the playground, with the craft work and story telling. Their families often wonder why they don't move in with me since they spend so much time at Institute. Adelfa and Raquel are welcome any time.

Daniel Munoz, a ministerial student from Enid, Oklahoma, is living at the Institute this summer. He is proving himself an excellent worker at the Institute as well as at the church.

—TWILA BURNS.

San Antonio, Texas.

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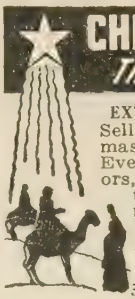

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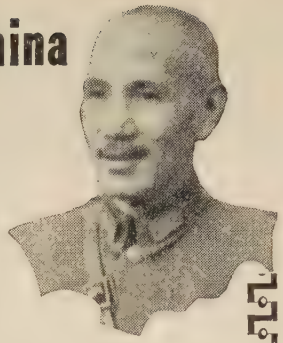

An unparalleled story of Christian leadership in revolution and war

By ELMER T. CLARK

HAD CHINA not had Chiang . . . *HAD CHIANG* not had Mayling . . . *HAD MAYLING* not had her Soong background and training . . . *HAD SOONG* not had the religious experience as well as the educational opportunity during his sojourn in America it is quite possible that the course of human history might have turned to unspeakable tragedy in Asia.

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Projects to Help Local Churches

A "MANPOWER commission" in every church to register and mobilize the total Christian manpower and womanpower for preparing the church now for its post-war task was proposed by a planning conference of the United Christian Adult Movement, held at Lake Geneva, Wis., in early July.

Representing the cooperative forces of American Protestantism in the adult religious education field, the 70 picked leaders attending the conference expressed concern over the shortage of workers in the churches, and declared:

"Either through the setting up of special manpower commissions, or through assigning this task of spiritual mobilization to some existing board or committee, the church must be converted from a field into a force if it is to meet its present and post-war task."

Definite projects of action for helping the local church to assume its wartime and post-war responsibilities were developed by five commissions of the planning conference, covering such subjects as: re-enlisting in Christian service the young adults drawn into the armed forces and the war industries; mobilizing parents as teachers of religious education, as an aid in curbing juvenile delinquency; a new spiritual offensive through lay evangelism, and social action on behalf of a Christian world order.

Each member of the planning conference agreed to direct practical application of at least one project in his area. As an aid to further development and expansion of these project programs, guidance and resource materials were worked out for printing in a series of folders which may be secured from denominational boards or from council offices at two cents each or ten cents for the complete set.

"These folders are not a conference report in the ordinary sense," stated Dr. Harry C. Munro, director of adult work for the International Council of Religious Education and leader of the conference. "They form a kit of tools for aiding the church to prepare *now* for its post-war task."

The United Christian Adult Movement conference was sponsored by the International Council in cooperation with other national councils. It was one of a series of conferences in which the Movement is being carried forward.

God divided man into men, that they might help one another.—Seneca.

Hate no one—hate their vices, not themselves.—Brainard.

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Christian Youth Council

PROTESTANT youth representatives of the United States and Canada have sent telegrams to the executive heads of their governments, President Roosevelt and Prime Minister Mackenzie King, asking them to speak out clearly concerning the racial tensions.

The telegrams were sent from the biennial meeting of the Christian Youth Council of North America, held at College Point camp, Williams Bay, Wis., in which 190 youth delegated representatives from 20 Protestant denominations, 33 state councils of churches and religious education, and eight other cooperating agencies participated.

"We of the Christian Youth Council of North America," reads the full text of the telegrams, "urge you to speak out clearly in the near future concerning the racial tensions which are today threatening the very values we seek to preserve. We feel that the Christian recognition of the dignity of all men, regardless of race, creed or class, is now not only desirable but imperative, if we are to preserve the foundations of democratic society and the hope of lasting peace."

A world conference of Christian youth to be held soon after the cessation of hostilities was proposed by the Christion Youth Council in a resolution adopted at the meeting. Youth cooperation in the nation-wide series of World Order Missions next November also was voted.

Modification of existing immigration and citizenship laws to eliminate discrimination against Orientals was asked of Congress in another resolution adopted. Approval was given to Congressman Fullbright's resolution favoring United States participation in international collaboration following the war.

A wartime program for Christian youth adopted by the council calls for developing church-community recreation activities for teen-age youth, increased religious service to disrupted populations, study and action related to post-war world order, and program adjustments in local churches to meet the present needs of youth.

Included in the wartime program is a recommendation to youth groups to inaugurate training programs for work on farms during the 1944 crop season. Steps to aid migratory workers and in the resettlement of Japanese Americans also were suggested.

Sponsored by the United Christian Youth Movement and administered through the International Council of Religious Education, the Christian Youth Council of North America represents cooperation from the following agencies, in addition to the 20 Protestant denominations and the state councils:

International Society of Christian Endeavor, Federal Council of the Churches of Christ in America, Home Missions Council of North America, the Missionary Education Movement of the United States and Canada, YMCA, YWCA, National Intercollegiate Christian Council and the Youth's Temperance Council.

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HOW NECESSARY The Upper Room has become in the lives of Christians throughout America and in foreign lands is shown by the world-wide demand for this booklet of daily devotions, now in its ninth year. Quarter after quarter, over 1,750,000 copies are published and read in daily worship. In hundreds of thousands of homes it is used at family altars. Pastors, chaplains, and church workers distribute it to their groups. Foreign language and Braille editions extend its services.

If you have not made the acquaintance of this little pocket-size periodical that means so much to so many, perhaps you are missing something that would help your own devotional life or that of the group you serve. Why not investigate? The cost is insignificant, the benefits ofttimes very great.

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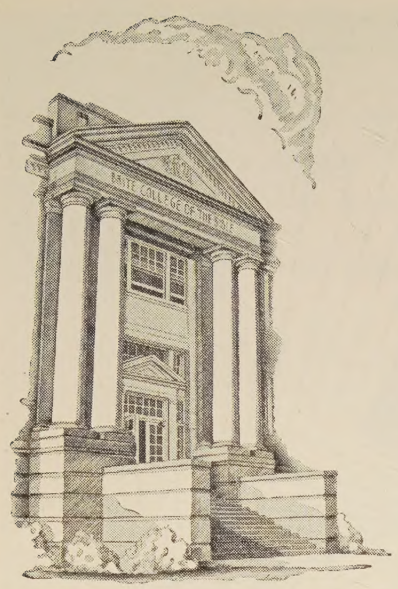

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N. B. A. News

(*Continued from page 26.*)

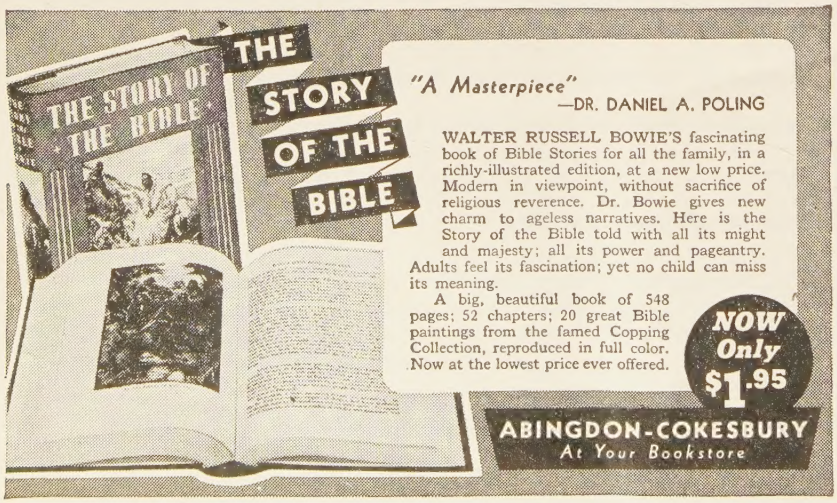
larging the capacity of the Home. The Flinn Home is the smallest of our 12 Benevolent Homes, with a capacity of 24 guests. Its minimum capacity should be fifty.

A special committee is busy laying plans and securing blueprints and specifications. The brotherhood will be kept informed of the progress of this building campaign as it unfolds.

Indiana churches, especially, have been deeply touched by the situation, and are making plans to help wholeheartedly, but they cannot do it alone. All churches must lend an ear to this need and "Come over into Macedonia and help us," until the entire $50,000 is raised. Some designated funds have been received already. All gifts should be specifically designated for Emily E. Flinn Home Building Fund, and sent directly to the Home, or to The National Benevolent Association of the Christian Church, 1602 Landreth Building, St. Louis 2, Missouri.

Norman E. Berry, Indiana representative for Benevolence, may be addressed at Emily E. Flinn Home, 615 W. 12th, Marion, Indiana, by any church desiring specific information.

The new matron and new secretary of the Northwestern Christian Home are the Snow sisters, Miss Nell and Miss Grace, of First Church, Billings, Montana. Born in Atlanta, Missouri, they went to Billings in 1910 and have been active in all phases of church life. They missed only six sessions of Bible school. For many years Miss Grace taught a high school group of sixty, many of whom are now active young matrons in the Woman's Council. She is now a teacher of the Women's Class. Miss Nell is corresponding secretary of the Council and also War Service Secretary, contacting 53 of the boys in service. She is also World Call Secretary. Their programs for church affairs have been exceptional, their inspirational letters famous. Outstanding has been their benevolent and community work. An all-church reception was tendered them June 18, and various groups honored them in farewell tributes.



Last Column

We Work, We Build

We work, we build. We give, we pray
In travail both by night and day,
And watch the edifice arise.
Then lo, its futile wreckage lies
Where wanton ruin made its way.

But shall we cease to pray and build?
Nay. Hope is not so quickly killed.
Our will is made of sterner stuff,
Our faith will never cry—"Enough!"
Our urge to dare cannot be stilled.

Long, long ago Hate wove a crown
And set a cross without the town
And left Love hanging there as dead;
But Hate that day was doomed instead
When Love and Life were taken down.

And that is why we work and pray
In travail both by night and day,
And watch the edifice arise;
And, though its futile wreckage lies,
Tomorrow Love will find a way.

—G. E. MILLER.

Damoh, C. P., India,
April 7, 1943.

A Parable for Today

One Sunday afternoon, in order to have a little rest, Daddy tore a picture of the map of the world from a newspaper, sheared it into a number of odd-shaped pieces, and sent Joan into the living room to "put the world together again." He hoped for an hour of quiet, but in five minutes Joan was back, announcing that the map of the world was all laid out on the floor.

"How did you get the world together so quickly?" queried her father. "That was easy," exulted Joan, "I turned the pieces over and on the other side I saw the picture of a man. I just put the man together right and when the man was together right, the world was right."—In *World Dominion,* from Peninsula Light.

Cleanup Went Too Far

In Portland, Ore., a man who had contributed to The Salvation Army's scrap paper drive called back later for a recheck. A search yielded a $4,000 note, $750 worth of negotiable bonds, $5,000 in paid-up life insurance policies, and a mortgage.

Employer—These recommendations from your minister and Sunday school teacher are very fine. But we don't work on Sundays. Haven't you a reference from somebody who sees you on weekdays?

"Bobby, why can't you play with the little girls without making so much noise?"

"But, mother, we're playing picnic, and a storm is coming up, and I'm the thunder."

"What has eighteen legs and catches flies?"

"I don't know, what?"

"A baseball team."

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"For each man shall bear his own burden."—Galatians 6:5

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